

THE KEYS_{TO} JANNAH

جنت کی کنجیاں

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PREFACE

Sheikh-ul-Hadith Hazrat Allama Abdul Mustafa Azami Qudisa Siraho has presented us with a unique and magnificent book, which directs us towards the Path of Jannah. However, this book, 'Bahasht Kee Kunjiyaa', was written in Urdu and the youth of today face the dilemma of only being able to read and understand books written in English. Therefore, Sadia bint Mehmood (a student currently completing her Alimah Course at Jamia Makkah Masjid, Bolton) was presented with the task of translating this book into English. Once this translation was complete, the book was looked over by my student, Maulwi Muhammad Sufyan, after which the book was published. The translation of this book was the student's first attempt; therefore, if there are in any mistakes please notify us. May Allah Ta'ala accept the humble work of all those involved in the translation and publication of this book and may Allah Ta'ala grant Sadia further success, Ameen.

Muhammad Nizammudin Al-Misbahi
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ABOUT THE AUTHOR

Maulana Abdul Mustafa Azami was born in 1333 A.H. in his hometown Ghosi, district of Azam Ghar. His father's name was Sheikh Hafiz Abdul Rahim and his mother was Halimah Bibi.

Maulana Sahib was taught the Quran and Urdu by his father, after which he enrolled in Madrasa Islamiya, Ghosi. Maulana Sahib learnt Urdu till grade 4 and then enrolled in Madrasa Nasral Uloom, Ghosi, where he learnt Farsi. After this, Maulana Sahib moved to various other towns in order to further his Islamic education.

Maulana Sahib is considered to be among the many excellent Ullama of Ahl-e-Sunnat, who is working hard in teaching Muslims the true message of Islam. Maulana Sahib has founded many Maktabas and his excellent teaching ability has meant that his students are spread all over the world and they are busy delivering the teachings of Islam to the Ummah.

Maulana Sahib is an extremely knowledgeable, strong and kind person. He treats all those around him with utmost love and respect and lives his life with complete simplicity. Maulana Sahib is strict in adhering to the Shariah and punctual in his worship and remembrance of Allah.

THE KEYS TO JANNAH

WHAT IS JANNAH?

As Muslims it is our mission to spend our lives in such a manner that we spend each moment obeying the commands of Allah. If we succeed in this mission Allah has promised us the ultimate reward of Jannah (Heaven).

Jannah contains all that is needed to spend life in a peaceful and blissful way. Allah has created beautiful buildings made of gold, silver, pearls and jewels as well as dazzling silky tents. Everywhere you turn, you can find the

tastiest fruit you could ever desire. Jannah is filled with gardens of blossoming trees; there are rivers flowing with sweet flavoured water, pure milk, honey and shraab-e-tahoor (wine). A variety of culinary cuisines and fruits are presented on sparkling clean dishes. Clothes made from the highest quality of silk will be available to all. The people of Jannah will be surrounded by beautiful angels and servants to attend to their every need.

Jannah is filled with luxuries and blessings. Each blessing available is so priceless that until then no eye will have seen anything like it, no ear will have heard anything like it and no heart could ever have imagined anything like it. These blessings and luxuries will be available to all those in Jannah, and will be never-ending. In Jannah no-one will need to sleep, no-one will be affected by any kind of illness or disease, no-one will grow old and no-one will die. Whoever enters Jannah will remain there forever and will be blessed with the gifts of health and youth. Furthermore, the biggest blessing available to them all will be the honour to see Allah. The people in Jannah will eat to their hearts content but will never feel the need to go to the toilet, they will never spit and there will never be any nasal fluid running from their nose. All that will happen is that they will burp and sweat (but even this sweat will have the scent of musk) and all their food will be digested. No-one will ever be troubled by any type of stress, problems or bad news. The wind of peace and happiness will always be blowing in Jannah, and each moment will be spent benefiting from and enjoying the vast amount of blessings that Allah will have provided for them.

(Information from Qur'an and Hadith)

WHERE IS JANNAH?

The most widely accepted narration is that Jannah is on top of the seventh heaven; in the Quran it says: 'Jannat-ul-Ma'waa is near Sidrat-ul-Muntahaa'.

HOW MANY JANNAHS ARE THERE?

There are 8 Jannahs and they are referred to as:

1. Darul Jalal
2. Darul Qaraar
3. Darul Islam
4. Jannat-ul-'And
5. Jannat-ul-Ma'waa
6. Jannat-ul-Khuld
7. Jannat-ul-Firdaws
8. Jannat-ul-Naeem.

(Tafseer-e-roohul biyaan, volume 1, page 82)

THE LEVELS OF JANNAH: In a Hadith it is stated that Jannah has 100 levels. The travelling distance between each two levels is 100 years. (Mishqaat, volume 1, page 497)

THE GATES OF JANNAH: It is narrated in a Hadith that the gates of Jannah are so huge that the width from one end of a gate to the other end is 40 years long. However, once these gates are opened for the dwellers of Jannah to enter, due to people entering Jannah in their masses, the width of the gates will seem to narrow. (Mishqaat, volume 2, page 497)

THE GARDENS OF JANNAH: In a Hadith Hazrat Muhammad sallal lahu alaihi wasalam describes Jannah by stating that when a person enters Jannah he will find that there are 70 thousand gardens in Jannah, and that in each of these gardens there will be 70 thousand trees, and on each of these trees there will be 70 thousand leaves, and on each of these leaves the following will be written:

LA ILLAHA ILALLAHU MUHAMMADU RASULUL'LAHI UMMAH

The width of each of these leaves is the distance between the east and the west. (Roohul Biyaan, volume 2, page 82)

In another Hadith it is narrated that the trunks of the trees in Jannah are made of gold. (Mishqaat, volume 2, page 497)

THE BUILDINGS IN JANNAH: The buildings in Jannah

are constructed in such a manner that one brick is made of gold and one brick is made of silver; the clay used for these buildings will smell of fragranced musk, the pebbles used are made of pearls and sapphire, and its dust is saffron.

(Mishqaat, volume 2, page 497)

THE RIVERS IN JANNAH AND THE FOUNTAIN OF KAUTHAR:

There are 4 main rivers in Jannah: 1) river of sweet flavoured water, 2) river of honey, 3) river of milk and 4) river of shraab-e-tahoor. (Mishqaat, volume 2, page 500). Once the dwellers of Jannah drink from the river of sweet flavoured water they will be blessed with such an existence that they will never die; once they drink from the river of milk they will never feel weak again; when they drink from the river of honey they will be presented with the gift of health; and once they have tasted from the river of shraab-e-tahoor they will be overcome with such happiness that they will never feel sorrow again. (Roohul Biyaan, volume 1, page 821) **JANNATI KAUN?**

All four of these rivers fall into a fountain which is known as the Fountain of Kauthar. This Fountain of Kauthar is in Jannah at the moment, although on the Day of Judgement it will be brought out of Jannah and Hazrat Muhammad sallalahu alaihi wasalam will stand close to it and he will allow each member of his Ummah to drink from it. (Roohul Biyaan, volume 1, page 83)

THE DRINKS OF JANNAH: Apart from these four rivers there are other streams of drinks available in Jannah:

1. Kafoor
2. Zanjabeel
3. Salsabeel
4. Raheeq
5. Tasneem.

(Roohul Biyaan, volume 1, page 83)

AGE IN JANNAH: In Jannah, it will not matter if someone died in his youth or his old age, everyone will be 30 years old and will never grow older. (Tirmidhi, volume 2, page 80)

THE WIVES AND SERVANTS OF THOSE IN JANNAH: The person on the highest level of Jannah will receive up to 80 thousand servants and he will receive the best wives. He will live in a huge tent made of sapphire. (Tirmidhi, volume 2, page 80)

GATHERING OF HUURIS AND THEIR SINGING: In Jannah there will be a gathering of hauris who will gather and sing songs in the following manner: "We will live forever therefore we can never be destroyed, we live in peace therefore we can never be overcome by sadness, we live in happiness therefore we will never be upset, congratulations to all those who are for us and we are for them". (Tirmidhi, volume 2, page 80)

THE MARKETS OF JANNAH: Every Friday in Jannah, will be market day. The people in Jannah will go to the market and a northern wind will blow against their faces and clothes, this wind will increase their beauty, and once they return back to their homes their family members will compliment on their beauty. Upon hearing this they will reply that 'due to the increase in our beauty, your beauty has also increased'.

HONOUR OF SEEING ALLAH IN JANNAH

Hazrat Muhammad sallalahu alaihi wasalam has told us that once the dwellers of Jannah have entered Jannah an announcer will stand before them and declare: 'O dwellers of Jannah, Allah has another promise He wants to fulfil'. The dwellers of Jannah will proclaim: 'Allah has illuminated our faces with light by saving us from the fire of Jahannum and by allowing us entry into Jannah'. The announcer will reply: 'Without a doubt'. Suddenly, Allah will lift the veil between Himself and the dwellers of Jannah; thus allowing them the

honour of seeing Allah. No other blessing of Jannah will be beloved to them than this blessing. (Tirmidhi, volume 7, page 82)

In Bukhari and Muslim, Hazrat Jareer bin Abdullah radi allahu anhu narrates that once we were all sat with Hazrat Muhammad sallal lahu alaihi wasalam when suddenly Hazrat Muhammad sallal lahu alaihi wasalam looked up towards the full moon and told us that: 'Very soon you will all be presented with the opportunity to meet your Lord (meaning on the Day of Judgement), just like you look at the moon now in the same way you will see your Lord (meaning just like you can now see the beauty of the moon without any veil between you and moon, in the same way on the day of Judgement you will meet Allah without any veil between you and Allah). Therefore if you can you should never miss your Fajr and Asr salah'.

In another Hadith, Hazrat Saheeb-e-Rumi radi allahu anhu tells us that one day Hazrat Muhammad sallal lahu alaihi wasalam stated that: 'Once all those who are granted Jannah are reaping the rewards of their good deeds; Allah will ask them if they want Him to bless them with even more rewards. They will reply by saying: "O Allah, have You not already blessed us by granting us Jannah and saving us from the fire of hell?" Upon hearing this Allah will lift the veil and allow all those in Jannah to see Him directly. The people of Jannah will consider this their biggest blessing'. (Mishqaat, volume 2, page 500)

GOOD DEEDS NEEDED TO BE GRANTED JANNAH (1) KALIMAH-E-ISLAM

Hazrat Abaada bin Samat radi allahu anhu narrates that: 'I heard Hazrat Muhammad sallal lahu alaihi wasalam telling us that Allah forbids the fire of Jahannum from harming the person who bears witness that no-one is worthy of worship except Allah and that Hazrat Muhammad sallal lahu alaihi wasalam is Allah's Messenger'. (Muslim, Mishqaat, volume

1, page 15)

Hazrat Uthman radi allahu anhu reports a Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam said: 'if anyone dies with the belief that none is worthy of worship except Allah, then this person enters Jannah'. (Muslim, volume 1, page 41)

Hazrat Ma'aaz bin Jabal radi allahu anhu narrates a Hadith in which it is reported by Hazrat Muhammad sallal lahu alaihi wasalam that anyone who dies in the state that his final words are LA ILLAHA ILALLAH will enter Jannah. (Muslim, volume 1, page 161)

Hazrat Ma'aaz bin Jabal radi allahu anhu narrates: 'One day Hazrat Muhammad sallal lahu alaihi wasalam advised me that the keys to Jannah were the words LA ILLAHA ILALLAH. (Mishqaat, volume 1, page 15)

Hazrat Anas radi allahu anhu has narrated from Hazrat Muhammad sallal lahu alaihi wasalam that: 'Whosoever recites LA ILLAHA ILALLAH and he has in his heart goodness the size of a seed of barley, will be removed from Jahannum. Also, he who recites LA ILLAHA ILALLAH and he has in his heart goodness the size of a seed of wheat, will be removed from Jahannum. Also, he who recites LA ILLAHA ILALLAH and he has in his heart even a little bit of goodness, he will be removed from Jahannum'.

(Bukhari, volume 1, page 11)

Hazrat Wahab bin Munbaa radi allahu anhu narrates that once somebody asked him: 'Is the Kalimah not the key to Jannah?', thus Hazrat Wahab bin Munbaa radi allahu anhu replied: 'Yes, but no key is without its own unique teeth, so if you present a key which has no teeth then the lock will not open'. (Mishqaat, volume 1, page 16)

FURTHER INFORMATION AND BENEFITS

1. Kalimah-e-Islam, also known as the Kalimah-e-Shahadat, is a fundamental aspect of Islam and the benefits of this Kalimah are numerous, which are highlighted by the Hadiths

mentioned above. This Kalimah-e-Islam is the foundation that is upholding the house of Islam.

2. In order to fully implement the above mentioned Hadiths in our lives and gain reward, the whole Kalimah must be read, and this is LA ILLAHA ILAL LAHU MUHAMMADUR RASULULAH. It is our Imaan and part of our Aqeedah that where we mention the glorious name of Allah we also mention the name of Allah's beloved Hazrat Muhammad sallal lahu alaihi wasalam.

3. If anyone reads the Kalimah out loud but his heart does not believe in its meaning, then this person cannot call himself a Muslim and neither can he expect to enter Jannah. The Hadiths above prove that the only way Jannah can ever be our final abode is if we read the Kalimah with our heart, as well as our tongue.

4. To explain this idea further, a few different situations are given below:

.A child who is mentally sane but who has not reached puberty reads the Kalimah and dies before he reaches puberty; a person who has reached puberty reads the Kalimah and suddenly becomes insane and dies in this state; a person dies immediately after reading the Kalimah: in the above cases, these people will all enter Jannah as they have both recited and believed in the Kalimah.

.A person recites the Kalimah and lives his life in such a manner that along with good deeds he has also committed sin; if before he dies he is given the opportunity to atone for his sins then Jannah will be his reward (if Allah wills). If he dies without asking for forgiveness then only Allah will decide how he is treated. Allah will decide if this person should receive punishment for his bad deeds before he enters Jannah or whether he should be allowed to enter Jannah without going to Jahannum (Hell). Nevertheless, any Muslim who truly believes in the Kalimah will never stay in Jahannum forever; after he has received his punishment he

will be removed from Jahannum and sent to Jannah.

5. The final Hadith indicates that anyone who stays away from bad deeds will enter Jannah from the beginning and anyone who commits bad deeds has to be punished before he is permitted to live in eternal bliss.

THE REWARD OF KALIMAH-E-ISLAM

It has been narrated in a Hadith that on the Day of Judgement a man will be presented in the Court of Allah and 99 sections of his Book of Deeds will be laid before him. Allah will ask him: 'Do you reject any of these deeds? Has the angel who wrote these deeds wronged you in any way?' The man will reply: 'O my Lord! No'. Allah will tell him: 'You will not be treated unjustly because I have with Me one of your good deeds'. A paper will be taken out, which will have the words **ASHADU ANLA ILLAHA ILAL LAHU WA ASHADU ANA MUHAMMADUR RASULULLAH** written on it. Allah will command that the man take this piece of paper and place it on the Meezan-e-Amal (scale of deeds). The man will protest that his bad deeds are heavier than this one piece of paper, but Allah will say: 'Remember you will be treated justly'. Huzur sallal lahu alaihi wasalam says: 'At that moment the 99 sections of his Book of Deeds will be placed on one side of the scales and this one piece of paper will be placed on the other side. The weight of that piece of paper will be heavier than the 99 sections; this is because (without a doubt) there is nothing which is heavier than the Name of Allah'. (Tirmidhi, volume 2, page 88)

(2) GOOD INTENTIONS

It is reported on the authority of Hazrat Umar bin Khattab radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam said that: 'Reward for our good deeds depends on our niyyat (intentions). People are rewarded for their deeds according to their intentions; if one person does Hijrat

(emigrates) for the sake of Allah and His Prophet Muhammad sallal lahu alaihi wasalam and another does Hijrat (emigrates) in order to gain worldly benefits, then due to their intentions they will both be rewarded accordingly'. (Bukhari, volume 1, page 2)

FURTHER INFORMATION AND BENEFITS

1. A bad deed is never rewarded, even if it is carried out with the best of intentions. On the other hand, if a good deed is carried out with good intentions then undoubtedly the person will receive their reward in abundance, whilst if a good deed is carried out with bad intentions then he will receive punishment. For example, if Namaaz is read with the intention to obey and please Allah then you will be rewarded, but if it is read with the intention to gain a higher status among other people, you will be punished.

A MARTYR, A SCHOLAR AND A GENEROUS

PERSON: In a Hadith narrated by Hazrat Abu Hurairah radi allahu anhu Hazrat Muhammad sallal lahu alaihi wasalam

said that on the Day of Judgement the first people to be presented in the Court of Allah will be a martyr, a scholar and a generous person. Allah will name all the blessings He had provided for them all and then ask them how they thanked Him for the provision of these blessings. The martyr will say: 'I fought for Your Cause until I was martyred, for Your sake'. Allah will reply: 'That is a lie. When you went out to Jihad your intention was not to please Me, you wanted to die as Martyr so that people would call you brave'. The scholar will proclaim that he learned about Islam, passed on his knowledge to others and he recited the Quran for the Sake of Allah. Allah's response will be: 'That is a lie. Your intention when you studied Islam and taught Islam was that people would call you a scholar and your intention when reciting the Quran was to be called a "Qari"'. The generous man will claim that where his help was needed he would help by spending his money for the Cause of Allah. He will also be

told that his big-heart and generosity was not to please Allah but to be considered generous by people. Allah will announce that these people wanted to be considered brave, knowledgeable and generous respectively by other people therefore Allah had granted them this wish and allowed them to be highly-regarded in the society that they lived. It will also be declared that these three people have received the rewards that they wanted in the world; therefore there is no reward for them in the next world. Allah will command all three be dragged into Jahannum. (Mishqaat, volume 1, page 33)

It is important to remember that these three people carried out good deeds but it was their intentions that let them down. If their intentions had been to please Allah then they would have gained an abundant amount of reward in this world and the Hereafter.

ONE WHO GAVE SADAQAH AT NIGHT

Hazrat Abu Hurairah radi allahu anhu narrates a Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam said: 'A man left his house (at night) to give Sadaqah to a deserving person. Due to the darkness of the night he, unknowingly, gave his Sadaqah to a thief (who was roaming the streets with the intention to steal). The next morning he heard people talking about how, last night, someone had given Sadaqah to a thief. Upon realising his mistake he said: "O Lord! All Praise is for You. I will give Sadaqah, again, tonight". Therefore, that night he left his house (again) in order to give Sadaqah, this time he mistook an adulterous woman for a poor woman and, thus, gave her his Sadaqah. The next morning he heard people talking about how, last night, someone had given Sadaqah to an adulterous woman. The man immediately realised his mistake and said: "O Lord! All Praise is for You. I will give Sadaqah, again, tonight". That night he left his house again and he came across a wealthy man, he mistook the wealthy man for a poor man

and gave him his Sadaqah. The next morning he heard people talk about how, last night, someone had given Sadaqah to a wealthy man. Upon hearing this, the man was overcome with sadness and he said: "O Lord! All Praise is for You. I am upset that I mistook these people as poor people and (now) my Sadaqah has gone in the hands of a thief, an adulterous woman and a wealthy man". In this state of sadness, he fell asleep. He dreamt that an angel came to him and said: "You gave your Sadaqah to a thief; maybe that stopped him from thieving and he repented for his sins. You gave your Sadaqah to an adulterous woman; maybe this stopped her from committing adultery and she repented for her sins. You gave you Sadaqah to a wealthy man; maybe that opened his eyes and made him want to give Sadaqah, also". (Mishqaat, volume 1, page 165)

The meaning of this Hadith is that giving Sadaqah to a thief, an adulterous woman and a wealthy man is wrong but because this was done unintentionally and the intention of the Sadaqah giver was good, therefore, the Sadaqah was accepted by Allah. Furthermore, it is important that a Muslim remembers to correct his Niyyat before he carries out a good deed. He should ensure that his Niyyat is solely to please Allah.

According to the Shariah, a Muslim can receive reward for his good intentions, even if he doesn't carry out the good deed. The Hadith mentioned below provides great guidance on this subject.

It is reported on the authority of Hazrat Anas radi allahu anhu that (on their return from the Battle of Tabook) Hazrat Muhammad sallal lahu alaihi wasalam told them: 'There are some people who have been left behind (in Madinah). These people have not (physically) participated in this battle, but they have been with you throughout. This is because they had the intention to participate in this battle but their circumstances and illnesses prevented them from taking

part'. (Mishqaat, volume 2, page 331)

(3) FOLLOWING THE SUNNAH

Following and keeping alive the Sunnah of Hazrat Muhammad sallal lahu alaihi wasalam also will lead to Jannah.

Hazrat Bilal bin Harith Muzani radi allahu anhu narrates a Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam promises that if anyone keeps alive just one Sunnah which people have stopped following, then he will receive reward equal to the reward of all those people who followed him in practicing that Sunnah, without any reduction in the reward of all those who followed him. On the other hand, if someone leads people astray and encourages them to carry out deeds which Allah and Hazrat Muhammad sallal lahu alaihi wasalam do not agree with, then that person will receive sin equal to all those who followed him, without any reduction in the sin of all those who followed him. (Mishqaat, volume 1, page 30)

It is important to mention that if we carry out good or bad deeds then we will definitely be rewarded or punished but the people who encourage us in these deeds will also be rewarded or punished.

FURTHER INFORMATION AND BENEFITS

1. Some people prevent others from gaining reward by telling them that certain new practices are Bid'at. It has to be remembered that not all new practices that become part of Islam are Bid'at. Only practices which have been clearly defined as wrong by Allah and Hazrat Muhammad sallal lahu alaihi wasalam can be considered as Bid'at; all acts which have not been mentioned can be considered as Bid'at-e-Hasna (good innovations).

TYPES OF BID'AT

To explain the different categories of Bid'at Hazrat Allama Ghazaludin bin Salam rahmatullah alaih has written a small

chapter at the end of his book, 'Kitabul Qawaid'.

1. **BIDAT-E-WAJIBA** - acts which it is Wajib to follow; for example- learning the rules of Arabic grammar in order to understand the Quran correctly.

2. **BIDAT-E-MUHARAMA** - haram acts which cannot be followed; for example- following the acts of those who are astray (such as the Qadriyyah, Jabriyyah and Marjiyyah, etc).

3. **BIDAT-E-MUSTAHABA** - acts which if followed lead to reward but if ignored then there is no punishment or accountability; for example- building Islamic schools.

4. **BIDAT-E-MAKRUHIYAA** - such as decorating the ayats of the Quran, etc.

5. **BIDAT-E-MUBAHAA** - acts such as preparing food, sewing clothes or building houses, shaking hands after Fajr and Asr Namaaz, etc. (Mishqaat, volume 1, page 27)

In order to clearly explain Bid'at-e-Dalalat (bad innovations), Imam Shafi rahmatullah alaih has stated that any act which goes against Quran, Hadith, the sayings or actions of the Sahabah and the majority of the Ummah is Bid'at-e-Dalalat because the consequences of this act can lead to many evils and there is the fear of being lead astray. Imam Shafi rahmatullah alaih has also said that any new act which, if practiced, does not go against Allah, the Prophet Hazrat Muhammad sallal lahu alaihi wasalam, the Sahabah or the Ummah and this act does not lead to evil then practising or accepting this act is allowed in Islam. Therefore, Hazrat Umar-e-Farooq radi allahu anhu said about Tarveeh Namaaz being performed in Jammat that, "NAYMATIL BIDATU HAZI HI" (meaning: 'this is a good bid 'at'). Also, Hazrat Abdullah bin Masood radi allahu anhu has narrated that "MA RA'A HUL MUSLIMOONA HASSANAN FA HOWA INDA'ALLAHI HASSANUN" (meaning: 'that which all Muslims consider good, is considered good in the Court of Allah too'), this is because Hazrat Muhammad sallal lahu alaihi wasalam has said "LA YAJTAMEEEOO UMMATI ALA DALALATI" (meaning:

'my Ummah cannot come together on matters which will lead them astray'). (Mishqaat, volume 1, page 27)

Furthermore, another Hadith which supports the viewpoint of Hazrat Allama Ghazal-u-Din bin Salam and Hazrat Imam Shafi rahmatullah alaih, is narrated by Hazrat Aisha radi allahu anha: "MAN AHDATHA FI AMRINA HAZA MA LAISA MINHU FA HOWA RADDUN" (meaning: 'anyone who creates new innovations within our religion, which are not part of the religion, is astray'). (Mishqaat, volume 1, page 27) This Hadith clearly points out that any new innovation which does not go against the beliefs of Islam is a good innovation.

Any Hadith which warns Muslims to stay away from new innovations, within Islam, is pointing towards bad innovations which go against Allah and Hazrat Muhammad sallal lahu alaihi wasalam. A Hadith in (Mishqaat, volume 1, page 33) supports this by stating: 'Anyone who creates a good act in Islam is rewarded for this and he will receive reward for all those who will follow this act after him, without there being any reduction in the reward of those who follow him. Anyone who creates a bad act in Islam will be sinful for this and will receive sin for all those who followed him and there will be no reduction in the sin of all those who followed him'.

In conclusion, it has become clear that not all new innovations are bad, only those which lead Muslims astray are bad innovations. Since the beginning of Islam many Auliya and Ullama have created new innovations which are good and reward worthy: for example- dividing the Quran into 30 chapters; pointing out in the Quran where one Ruku begins and another ends; the publishing of books such as Nahu and Sarf, which help Muslims to understand the Quran with ease; during the Khutbahs of Jumma Namaaz and Eid Namaaz mentioning the names of the Kulpha-e-Rashideen, Hazrat Fatima, Hazrat-e-Hasnain, Hazrat Hamza and Hazrat Abbas radi allahu anhum; building concrete and beautiful

Mosques; etc. All the above mentioned examples were new innovations created by the Ullama of Islam, and because none of these acts are against Islam therefore they are considered good innovations (Bid'at-e-Hasna). There are many more new innovations which are considered Bid'at-e-Hasna and the Ullama who created these good innovations will be rewarded, by Allah, for this and, as long as Muslims follow these good innovations, these Ullama will continue to be rewarded until the Day of Judgement. This is how Ahl-e-Haq interprets the above mentioned Hadiths. May Allah Ta'aala grant us all the opportunity to open our minds and understand the meanings of these Ahadith, so that we can protect this Ummah from calamity. Ameen!

Furthermore, I will provide a selection of further more Ahadith on the subject of following the Sunnah:

It is reported by Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam once advised him: 'O my son! If it is possible for you to spend your day and night in such a state that you feel no animosity towards anyone, then you should do this'. Hazrat Muhammad sallal lahu alaihi wasalam went on to say: 'O my son! This is my Sunnah, and he who loves my Sunnah will be with me in Jannah'. (Mishqaat, volume 1, page 30)

It is reported on the authority of Hazrat Abu Saeed Khudri radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Anyone who eats Halal food, follows the Sunnah and creates no mischief for people will enter Jannah'. Upon hearing this, a man said: 'Ya Rasulullah sallal lahu alaihi wasalam these habits can be found in many people today'. Hazrat Muhammad sallal lahu alaihi wasalam replied: 'For many eras, after me, there will be many people who possess these habits'. (Mishqaat, volume 1, page 31)

It is narrated by Hazrat Abu Hurairah radi allahu anhu that

Hazrat Muhammad sallal lahu alaihi wasalam has stated: 'My whole Ummah will enter Jannah, except those who become munqar (disbelievers)'. Thus, a man asked: 'Who are the disbelievers?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'He who obeys me will enter Jannah and he who disobeys me will become a munqar (disbeliever)'. (Mishqaat, volume 1, page 27)

Another Hadith narrated by Hazrat Abu Hurairah radi allahu anhu tells us that Hazrat Muhammad sallal lahu alaihi wasalam has promised: 'He, who follows my Sunnah at a time when my Ummah is in turbulence, will receive the reward of 100 martyrs'. (Mishqaat, volume 1, page 30)

The meaning of this Hadith is that if, at a time when following the Sunnah is considered a minor act or fun is poked out of those who follow the Sunnah, there is a Muslim who applies the Sunnah in his life and follows the Sunnah with courage then he will receive the reward of 100 martyrs.

It is narrated on the authority of Hazrat Malik bin Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has announced: 'I have left two such things among you which, if you hold on tight to and follow, then you will never be led astray. One is the Book of Allah (the Quran) and the other the Sunnah of the Rasul of Allah (Ahadith)'. (Mishqaat, volume 1, page 30)

(4) ISLAMIC KNOWLEDGE

Learning and teaching Islamic knowledge is another important act which opens the Gates of Jannah for us.

Katheer bin Qais radi allahu anhu reports that once he was sat in a Mosque in Damascus with Hazrat Abu Darda radi allahu anhu when a man arrived and said: 'O Abu Darda! I have come from Madinah Munawwara to hear a Hadith from you; I have heard that you narrate this Hadith from Hazrat Muhammad sallal lahu alaihi wasalam. I have not come here for any other purpose'. Upon hearing this Hazrat Abu Darda radi allahu anhu said: 'Truly, I have heard Hazrat Muhammad

sallal lahu alaihi wasalam state that: "He who walks upon a path, in the pursuit of knowledge, will find that Allah will allow him to walk upon a Path from the Paths of Jannah. Truly, angels spread their arms for the happiness of a student and, truly, everything in the skies and on the earth, including fish in the water, pray for the forgiveness of a scholar. Without a doubt, the superiority of a scholar over a worshipper is such as the superiority of the moon, on the 14th night, over the stars. Believe that the Ullama are the heir of the Anbiya (Prophets), and the wealth of the Prophets is not money, their wealth is knowledge; therefore, whosoever gains their knowledge has truly gained something'. (Mishqaat, volume 1, page 34)

It is reported on the authority of Hazrat Anas radi allahu anhu who states that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When a student leaves his house in the pursuit of knowledge then from the moment he leaves his house till the moment he returns back to his house he is considered in Jihad'. (Mishqaat, volume 1, page 34)

The meaning of this Hadith is that the days a student spends away from home, in the pursuit of knowledge; he receives the same reward that a soldier receives while he is in Jihad. Hazrat Hassan Basri radi allahu anhu has reported that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If someone seeks knowledge with the intention to revive the teachings of Islam and he dies in this state, then he will find that in Jannah there will only be the difference of one level between him and the Prophets'. (Mishqaat, volume 1, page 36)

This means that in Jannah his status will be so high that the only status higher than his will be that of the Prophets.

It is reported on the authority of Hazrat Abu Darda radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam was asked: 'What is the limit of knowledge? At

what point does someone become a scholar?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'He who learns 40 Ahadith about the religion and relays them to the Ummah, Allah will raise him from his grave as a scholar and I will be his intercessor and I will be his witness (on the Day of Judgement)'. (Mishqaat, volume 1, page 37)

Hazrat Ibn-e-Abbas radi allahu anhu once said: 'When you roam through the Gardens of Jannah ensure that you pick fruit'. Upon hearing this somebody asked: 'What do you mean by the Gardens of Jannah?' The reply was: 'Mehfils where knowledge is conveyed'. (Khanzul Aamaal, volume 10, page 79)

Hazrat Anas radi allahu anhu narrates a Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam has said: 'On the Day of Judgement the Nur (light) of the Ullama and the blood of the martyrs will be weighed and the Nur of the Ullama will be heavier'. (Kanzul Aamaal, volume 10, page 80)

It is reported by Hazrat Abu Saeed radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said; 'He who leaves in the pursuit of knowledge during the day or at night is a dweller of Jannah'. (Kanzul Aamaal, volume 10, page 80)

FURTHER INFORMATION AND BENEFITS

1. The 1st Hadith mentioned above is clear to point out the virtues and benefits of gaining Islamic knowledge. This Hadith also helps us to understand the love that our elders had for gaining Islamic knowledge, so much so that they would be prepared to travel from Madinah Munawwara to Damascus just to hear one Hadith. It has to be remembered that during these eras travelling was a huge challenge due to the lack of facilities available to people. It is a shame that in this era, where travelling is easy, there is no passion among people to gain Islamic knowledge. We are prepared to travel miles to gain worldly knowledge but not to gain Islamic knowledge.

2.The 2nd Hadith mentioned above shows us that when a student leaves his house to gain knowledge, he receives the same reward that a Mujahid (warrior) receives when he enters the battlefield for Jihad. This Hadith illustrates the high status of those students who leave their homeland in order to acquire Islamic knowledge and entail many hardships during this time. Muslims should help and support these Muslims in their mission, however, it is found that today people look down on these Muslims and treat these Muslims with ill feeling, thus becoming sinful in the Court of Allah.

3.The 3rd Hadith explains that gaining Islamic knowledge only leads to Jannah when we gain this knowledge in order to implement it in our own lives and pass this knowledge on to others. If your intention is to be considered an 'Alim' (scholar) then it has already been mentioned above what consequences our wrong intentions have.

4.One of the Hadiths above compare the attending of Mehfil to the Gardens of Jannah, what is meant by this is that sitting in Mehfil and gaining Islamic knowledge is a way to enter the Gardens of Jannah.

5.In another Hadith we are told that on the Day of Judgement the Nur of the Ullama will be heavier than the blood of the martyrs, this proves that the Nur of the Ullama is clearer to Allah than the blood of the martyrs because it is this Nur which was a source of enlightenment and salvation for thousands of Muslims. The blood of martyrs is loved by Allah but it has to be remembered that this blood is only beneficial to the martyr and no-one else, whereas, the knowledge of the scholar will have helped many Muslims to re-gain their Faith and revert back into the fold of Islam.

6.For a Muslim, gaining basic Islamic knowledge is Farz-e-Aain (Farz upon every single Muslim to gain this much knowledge), so that he is able to read and understand the Quran and Hadith. Gaining even further knowledge, so that

he is able to use his knowledge to find solutions for problems is Farz-e-Kafayaa (if only a few Muslims in the community gain this extra knowledge then everyone will be free from this Farz).

(5)WUZU

Another path which, if followed, leads straight to Jannah is Wuzu (ablution). Many Ahadith can be found which explain the virtues and rewards of Wuzu.

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam once asked us: 'Would you like me to relay to you such sound advice that if you took heed of this advice then you would enter Jannah?' All the Sahabah replied: 'Yes'. The advice Hazrat Muhammad sallal lahu alaihi wasalam gave was this: 'Despite any obstacles (such as illness) always maintain your Wuzu, attend the Masjid regularly and eagerly await for the next Namaaz after having prayed one. These acts are similar to Jihad'. (Mishqaat, volume 1, page 38)

Hazrat Uthman radi allahu anhu reports a Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam states: 'Performing Wuzu in a thorough manner allows us to wash away the sins that we commit; even the sins hidden beneath our nails are washed away.' (Mishqaat, volume 1, page 38)

Hazrat Uqbah bin Amir radi allahu anhu narrates a Hadith in which Muhammad sallal lahu alaihi wasalam has said: 'Any Muslim who performs his Wuzu, then stands in prayer to perform 2 rakaat Namaaz in such a manner that his heart and mind only concentrate on his Namaaz, then Jannah becomes Wajib upon this Muslim'. (Mishqaat, volume 1, page 39)

It is reported on the authority of Hazrat Umar radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whoever performs his Wuzu and recites the following words,

ASH'HADU ALAA ILLAHA ILALLAHU WA ASH'HADU ANA MUHAMMADAN ABDUHU WA RASULUHU, all 8 Gates of Jannah will open for this person, and he will be allowed to enter Jannah through any Gate he wishes'. (Mishqaat, volume 1, page 39)

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal iahu alaihi wasalam has said: 'On the Day of Judgement, my Ummah will be called in such a manner that their foreheads will be full of Light and their hands and feet will be shining (as a result of their performing of Wuzu). Therefore, he who can increase this Light should do so'. (Mishqaat, volume 1, page 39)

FURTHER INFORMATION AND BENEFITS

1.The act of performing Wuzu, itself, is not considered as a form of worship because all that we do is use water to clean certain parts of our body. However, we are rewarded for performing Wuzu because after performing Wuzu we are able to worship Allah **JANNATI KAUN?**

2.In life there are many moments and conditions in which performing Wuzu becomes a challenge, such as in cold weather conditions, when ill due to fever, etc. The 1st Hadith mentioned above is informing us that if we are able to perform our Wuzu (despite these challenges) in such a manner that we adhere to the Sunnah way of performing Wuzu and wash each body part thoroughly, then we are rewarded in abundance by Allah. This Hadith also points out that performing Wuzu thoroughly; increasing our attendance to the Masjid and after performing one Namaaz, waiting for the next Namaaz are all acts which carry reward equal to Jihad.

3.The 2nd Hadith talks about the washing away of our sins via Wuzu. This refers only to minor sins that we commit. Any major sins committed can only be forgiven if, in the case of Haqooq Allah (Allah's rights), we sincerely ask for Allah's forgiveness and, in the case of Haqooq ul Ibaad (the rights of

people), we ask for Allah's forgiveness and apologise to the people whom we have wronged.

4. The 5th Hadith mentioned above informs us that on the Day of Judgement all parts of the body which we wash during Wuzu will shine, therefore, we should ensure that we perform Wuzu according to the Sunnah.

WORLDLY BENEFITS OF WUZU

The performance of Wuzu will help us in the next world but it can also benefit us in this world:

1. One who maintains his Wuzu is protected against satanic whispers and is safe-guarded from the evils of shaytaan.
2. Wuzu is the cure to many illnesses and helps maintain a healthy body.
3. If Wuzu is performed before the carrying out of any work then success is always achieved in that work, Inshallah.

It was due to the numerous benefits and virtues of Wuzu that the great Auliyas of Islam ensured that they were in Wuzu at all times.

JANNATI KAUN?

(6) AZAAN

Azaan is another key to Jannah. There are various different Hadiths which point out the importance of Azaan in Islam. A select few Hadiths have been mentioned on the topic of Azaan.

A Hadith narrated by Hazrat Ibn-e-Abbas radi allahu anhu tells us that Hazrat Muhammad sallal lahu alaihi wasalam said: 'Anyone who calls out the Azaan for 7 years, with the intention of reward from Allah, this person is protected from the Fire of Hell'. (Mishqaat, volume 1, page 65)

Hazrat Abu Hurairah radi allahu anhu reports that once they were with Hazrat Muhammad sallal lahu alaihi wasalam, when Hazrat Bilal radi allahu anhu stood and began to recite the Azaan. Once he had finished Hazrat Muhammad sallal lahu alaihi wasalam said: 'He who believes and recites the Azaan in this same manner will enter Jannah'. (Mishqaat, volume 1, page 66)

Hazrat Ameer-e-Mawiyaa radi allahu anhu reports a Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam states: 'On the Day of Judgement those who call out the Azaan will have the longest necks'. (Mishqaat, volume 1, page 64)

It is reported on the authority of Hazrat Ibn-e-Abbas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has announced: 'On the Day of Judgement, 3 types of people will have the honour to sit on a plate of musk:

- (a) that slave who fulfilled the rights of Allah and his master,
- (b) that person who was the Imam for a community and his community was happy with him,
- (c) that person who spent his day and night reciting the Azan for all 5 prayers'. (Mishqaat, volume 1, page 65)

Hazrat Uqbaa bin Amir radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Allah is pleased with that Shepherd who stands on a mountain and calls the Azaan and prays his Namaaz. Allah tells the angels: "Look at my servant! He is standing in Prayer and he is fearful of Me. Believe that I have forgiven his sins and entered him into Jannah"'. (Mishqaat, volume 1, page 65)

Hazrat Abu Saeed Khudri radi allahu anhu reports in a Hadith that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whichever human or animal hears someone's call to prayer, on the Day of Judgement, they will testify in favour of that person'. (Mishqaat, volume 1, page 64)

In another Hadith, narrated by Hazrat Jabir radi allahu anhu, Hazrat Muhammad sallal lahu alaihi wasalam states: 'If anyone recites the following Dua after hearing the Azaan, then on the Day of Judgement my intercession will become Halal for that person -'. (Mishqaat, volume 1, page 65)

FURTHER INFORMATION AND BENEFITS

1. Hadith 1 informs us that if anyone recites the Azaan for 7 years, with the intention to please Allah, then he will be protected from the Fire of Jahannum. This means that those who recite the Azaan for free and do not ask for a wage will

be rewarded greatly by Allah. However, this does not mean that those who do recite the Azaan for a wage are sinful, it just means that these people will not receive the benefit of being protected from the Fire of Jahannum. This benefit is only available to those who recite the Azaan for 7 years for free, just to please Allah.

2. In the second Hadith it is mentioned that those who call out the Azaan will have the 'longest necks' on the Day of Judgement, this is referring to their high status. The reason the words 'longest necks' are used is because those who have a high status in society walk with their head held high.

3. It is stated in the fourth Hadith that Hazrat Muhammad sallal lahu alaihi wasalam's intercession will help those who call the Azaan and they will die in a state of Imaan. This proves that all those who call the Azaan will be blessed with the intercession of Muhammad sallal lahu alaihi wasalam, Inshallah.

WORLDLY BENEFITS OF AZAAN

There are many worldly benefits of Azaan; below a select few are mentioned:

1. The calling of Azaan causes Shaytaan to run away. He runs until he reaches a place where he can no longer hear the Azaan.
2. If a fire erupts then the calling of Azaan reduces the intensity of the fire and, thus, this leads to the fire extinguishing.
3. The reciting of Azaan can stop a heavy typhoon.
4. If heavy rain begins to cause damage to crops or people start dying due to floods, then the Azaan can stop the damage.
5. The reciting of the Azaan stops the falling of stones on a house or community.
6. If shaytaan or Jinns are causing problems in a house, then daily, after Maghrib Namaaz, the Azaan should be called in that house. The Jinns or shaytaan will leave that house.

7.If an epidemic spreads then many people should stand in the streets and call the Azaan, especially at night time. The calling of the Azaan will prevent the spreading of the epidemic.

8.If the Azaan is given next to a grave immediately after the burial, then the person in the grave finds ease in answering the questions of Munkar and Nakeer (the 2 angels who question us in the grave).

9.The calling of the Azaan in the ear of an insane person reduces their insanity.

10.If someone forgets their way in a jungle or open field, then the calling of Azaan brings unknown help which points him in the correct direction.

11.If during war with the non-Muslims Azaan is called then a feeling of bravery and courage is aroused in the Muslims.

(Shammi, volume 1, page 258)

(7)BUILDING MOSQUES

It is reported on the authority of Hazrat Uthman radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'He, who builds one Mosque for Allah, will have Allah build one house for him in Jannah'. (Mishqaat, volume 1, page 68)

FURTHER INFORMATION AND BENEFITS

1.In this Hadith Hazrat Muhammad sallal lahu alaihi wasalam has shown us that the building of Mosques is also a path to Jannah, because we are promised that the building of one Mosque guarantees a house in Jannah.

2.In the above Hadith the words 'for Allah' point out an important fact that if anyone builds a Mosque or helps in the building of a Mosque, then his intention must be only to please Allah. He will only obtain a house in Jannah if his purpose and intention, when building the Mosque, is to please Allah. If his intention is to gain higher status in society or to flaunt the fact that he is wealthy, etc, his deeds will reap no rewards. Instead. He will be sinful because in

another Hadith it clearly says: "IN'NAMAL A'AMAALU BIN NIYAAT" (meaning: 'the reward received for any act depends on the Niyyat'), this shows that a good deed will only be rewarded if it was carried with good intentions. No matter how many good deeds you carry out, if your intention is not correct then there will be no reward.

3. Just like the building of a new Mosque brings abundant amounts of reward, in the same way the restoration and reviving of an old Mosque also brings great amounts of reward from Allah. Therefore, Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If you see a man who helps in the building of a Mosque or the running of a Mosque, then bear witness that the light of Imaan shines in his heart because it is mentioned in the Quran that: "Only those who help in the building and running of Mosques believe in Allah and in the Day of Judgement"'. (Mishqaat, volume 1, page 69)

(8) NAMAAZ

Ma'adaan bin Talha Yamaree radi allahu anhu reports that he once asked Hazrat Thobaan radi allahu anhu (who was a slave freed by Hazrat Muhammad sallal lahu alaihi wasalam): 'Relay to me any such act which (if I act upon) will allow me entry into Jannah'. Hazrat Thobaan radi allahu anhu remained silent. Hazrat Ma'adaan radi allahu anhu repeated his question again, but still received no answer. When he repeated his question for a third time Hazrat Thobaan radi allahu anhu replied: 'I once asked this question to Hazrat Muhammad sallal lahu alaihi wasalam, and I was told to make it compulsory upon myself to increase my prostrations before Allah, because when you increase your prostrations for Allah then Allah will increase your level in Jannah and remove one of your sins'. Hazrat Ma'adaan radi allahu anhu informs us that he later went on to ask Hazrat Abu Darda radi allahu anhu this same question and he received the same answer. (Muslim, volume 1, page 83)

Hazrat Jabir radi allahu anhu narrates that Hazrat

Muhammad sallal lahu alaihi wasalam has said: 'The key to Jannah is Namaaz and the key to Namaaz is Wuzu'. (Mishqaat, volume 1, page 39)

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has announced: 'When a Muslim attends the Mosque day and night, then Allah prepares for his arrival into Jannah'. (Bukhari, volume 1, page 91)

Hazrat Abu Musa radi allahu anhu has reported that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Anyone who reads his Fajr and Isha Namaaz in the cold weather conditions of winter will enter Jannah'. (Mishqaat, volume 1, page 63)

It is reported on the authority of Hazrat Ibn-e-Masood radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Do you know what your Creator has said? Allah has announced: "I swear by My Honour that anyone who reads his Namaaz within its time, I will allow him entry into Jannah. If anyone reads his Namaaz after its time, then if I want I will be merciful upon him and allow him to enter Jannah and if I want I will punish him"'. (Kanzul Aamaal, volume 7, page 223)

It is reported on the authority of Hazrat Aisha radi allahu anha that Hazrat Muhammad sallal lahu alaihi wasalam announced: 'It is my promise to my Ummah that he who reads his Namaaz within the time of that particular Namaaz, then I will protect him from punishment and I will allow him to enter Jannah'. (Kanzul Aamaal, volume 7, page 223)

Hazrat Abdullah bin Amr bin A'aas radi allahu anhu has reported that once Hazrat Muhammad sallal lahu alaihi wasalam said (while talking about Namaaz): 'He who preserves his Namaaz will find that, on the Day of Judgement, this Namaaz will be his light and his reason for forgiveness. He who does not preserve his Namaaz will find that he will have no light and no reason for receiving

forgiveness and, on the Day of Judgement, he will be with Qaroon, Fir'oon Wabii bin Hal'f'.(Mishqaat, volume1, page 59)

FURTHER INFORMATION AND BENEFITS

1.Namaaz is a fundamental pillar of Islam. Many Ayats and Hadiths can be found which highlight the importance of Namaaz in Islam. We need to remember that, without doubt, the praying of Namaaz is our ticket to Jannah. In the Quran, there is more emphasis on the praying of Namaaz than on any other act or command; time and time again, the Quran commands us to 'Stand for Namaaz' or 'Read Namaaz within its appointed time'. The wording used in each Ayat may be different but the message is always the same.

2.THE MEANING OF 'STAND FOR NAMAAZ' - this means that when you read your Namaaz ensure that you have fulfilled all the Farz, Wajib, Sunnah and Mustahab rulings that the Shariah outlines for Namaaz. It also means that while reading your Namaaz present yourself in the Court of Allah in such a manner that your heart is full of the fear of Allah.

3.To understand how we should present ourselves in the Court of Allah during Namaaz, read the following story of a pious man called 'Haatim Ism'.

'Once, Hazrat Haatim Ism rahmatullah alaihi went to meet Hazrat Asam bin Yusuf Muhadith rahmatullah alaihi. Hazrat Asam bin Yusuf rahmatullah alaihi asked: 'O Haatim! Do you pray your Namaaz in a good manner?' Hazrat Haatim rahmatullah alaihi replied: 'Yes'. Upon hearing this Hazrat Asam rahmatullah alaihi said: 'Explain to me how you pray your Namaaz'. So Hazrat Haatim rahmatullah alaihi said: 'When the time for Namaaz nears I perform my Wuzu in the correct manner. When the time for Namaaz arrives I stand on my prayer mat in such a manner that each bone in my body is relaxed. Then i create such a picture in my heart and mind that i feel as if the Kaaba is in front of me, and i remind myself that Allah is aware of my outer appearance and my

inner thoughts and feelings. I stand on my prayer mat as if I am stood on the Pul-seerat (bridge that we have to walk across on the Day of Judgement in order to enter Jannah), and my right foot is in Jannah whereas my left foot is in Jahannum, and the angel of death (Malakul Maut) is standing behind me. I read my Namaaz as if this is the last Namaaz I will ever read before I die.

Then I say my Takbeer-e-Tehreema with utmost sincerity and pay strict attention to what I read in Qiraat. I bend down for Ruku with courtesy and my Sajdahs are always full of humility. In this way I complete my whole Namaaz with a feeling of humbleness and deep fear of Allah'. After hearing this Hazrat Asam rahmatullah alaih asked: 'Do you really pray all your Namaaz in this manner?' To which he received the reply: 'Yes, for the past 30 years I have always prayed my Namaaz in this state'. Hazrat Asam rahmatullah alaih was suddenly overcome with sorrow: 'I feel regret that never in my whole life have I been able to pray my Namaaz in this manner'. (Roohul Biyaan, volume 1, page 33)

4.FEAR OF POVERTY - Namaaz must always be read with calmness, humility and both heart and mind must be concentrating on the Namaaz. Not paying any attention during Namaaz and reading Namaaz quickly is harmful in this world and the Hereafter. Hazrat Imam Abu Hanifa rahmatullah alaih's teacher Hazrat Ibrahim rahmatullah alaih used to say: 'If you see someone doing Ruku and Sujood quickly during Namaaz then show mercy towards his family because they are unaware of the poverty that may affect their household (due to this one family member reading his Namaaz quickly)'. (Roohul Biyaan, volume 1, page 33)

5.THE IMPORTANCE OF JAMAAT - in the Quran it is stated: 'Read Namaaz with Jamaat'. This shows that reading Namaaz with Jamaat is Wajib and ignoring this Wajib without any valid reason is a big sin. In a Hadith Hazrat Muhammad salialahu alaihi wasalam has said: 'He who doesn't read his

Namaaz in Jamaat has no link with me and I have no link with him, and Allah does not accept his Farz or Nafl prayers'. (Roohul Biyaan, volume 1, page 35)

(9) SUNNAT-E-MOKIDAA

Hazrat Umm-e-Habibah radi allahu anha has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Anyone who reads the following 12 Rakaats in one day will have a house created for him in Jannah: the 4 Rakaats before and 2 Rakaats after the Farz of Zuhr, the 2 Rakaats after the Farz of Maghrib, the 2 Rakaats after the Farz of Isha and the 2 Rakaats before the Farz of Fajr. These 12 Rakaats are Sunnat-e-Mokidhaa'. (Mishqaat, volume 1, page 103)

FURTHER INFORMATION AND BENEFITS

1. Praying the above 12 Rakaats is a key to Jannah because Hazrat Muhammad sallal lahu alaihi wasalam has promised Jannah in return for these prayers, Inshallah. If anyone leaves these 12 Rakaats out of their Namaaz, without a valid reason, then they are committing a sin. This also includes the 6 Sunnat-e-Mokidhaa Rakaats that are prayed after Jumma Namaaz. (Bahar-e-Shariat, volume 4, page 11)

(10) NAMAAZ-E-TAHAJJUD

Hazrat Abdullah bin Salam radi allahu anhu narrates that: 'When Hazrat Muhammad sallal lahu alaihi wasalam came to Madinah I went to see him, wher. I saw his face I knew then that this was not the face of an inferior man. The first words that Hazrat Muhammad sallal lahu alaihi wasalam said were: "O People! Spread peace; feed others; show kindness to your relatives and at night when everyone else sleeps you stay awake to pray Namaaz. If you do this then you will safely enter Jannah"'. (Mishqaat, volume 1, page 168)

FURTHER INFORMATION AND BENEFITS

1. In the above Hadith Hazrat Muhammad sallal lahu alaihi wasalam has told us about 4 easy deeds which lead to Jannah. May Allah give us all the opportunity and ability to

act upon these deeds. Ameen!

(11)NAMAAZ-E-TAHAYATUL WUZU

Hazrat Abu Hurairah radi allahu anhu reports that once at the time of Fajr Namaaz, Hazrat Muhammad sallal lahu alaihi wasalam asked Hazrat Bilal radi allahu anhu: 'O Bilal! Tell me about one of your best acts or habits in Islam, because I have heard your footsteps ahead of me in Jannah'. Hazrat Bilal radi allahu anhu replied: 'Whenever I do my Wuzu, I make sure that I read a Namaaz (farz or nafl Namaaz) after I have completed my Wuzu'. (Bukhari, volume 1, page 154)

FURTHER INFORMATION AND BENEFITS

1.This Hadith proves that when on the Night of Mairaj Hazrat Muhammad sallal lahu alaihi wasalam saw the status of his Ummah in Jannah, He sallal lahu alaihi wasalam saw that Hazrat Bilal radi allahu anhu **was** always walking ahead of Him sallal lahu alaihi wasalam. This does not mean that Hazrat Bilal radi allahu anhu was disrespecting Muhammad sallal lahu alaihi wasalam by walking ahead; instead, it shows us the high status that Hazrat Bilal radi allahu anhu has in Jannah. It also shows that just like a servant walks ahead announcing the arrival of a leader, in the same way in Jannah Hazrat Bilal radi allahu anhu will walk ahead and announce the arrival of Hazrat Muhammad sallal lahu alaihi wasalam. The narration of this Hadith proves that the reason Hazrat Bilal radi allahu anhu is worthy of this high status is because he reads Namaaz-e-Tahayatul Wuzu.

(12)NAFLI NAMAAZ

Hazrat Rab'iaa bin Ka'aab radi allahu anhu reports that one night he was with Hazrat Muhammad sallal lahu alaihi wasalam; he presented Hazrat Muhammad sallal lahu alaihi wasalam with water for Wuzu. After receiving the water Hazrat Muhammad sallal lahu alaihi wasalam said: 'Request anything you like from me'. Hazrat Rab'iaa radi allahu anhu replied: 'I ask for the chance to serve you in Jannah'.

Rasullulah sallal lahu alaihi wasalam asked: 'Anything else?' Hazrat Rab'iaa radi allahu anhu answered: 'No, only this'. Hazrat Muhammad sallal lahu alaihi wasalam said: 'For your wish to come true you need to increase your Sajday'. (Mishqaat, volume 1, page 84)

Hazrat Jabir bin Samura radi allahu anhu (a young man who used to help Hazrat Muhammad sallal lahu alaihi wasalam), reports that Hazrat Muhammad sallal lahu alaihi wasalam asked him: 'Ask me for something that you are in need of'? Hazrat Jabir radi allahu anhu replied: 'Pray to Allah for my entry into Jannah'. Upon hearing this Hazrat Muhammad sallal lahu alaihi wasalam raised his head and drew breath and said: 'I will, but only if you increase your Sajday'. (Kanzul Aamaar, volume 8, page 4)

FURTHER INFORMATION AND BENEFITS

1. In this Hadith, and in many other Hadiths, Hazrat Muhammad sallal lahu alaihi wasalam asked the Sahabah to make a request for something and Huzur sallal lahu alaihi wasalam even granted them their wishes. This Hadith proves that asking Hazrat Muhammad sallal lahu alaihi wasalam for something is allowed in Islam and was a practice of the Sahabah-e-Karam.

Certain sects, including Wahabis and Najdis, consider the act of requesting something from Hazrat Muhammad sallal lahu alaihi wasalam or asking for Hazrat Muhammad sallal lahu alaihi wasalam's help is shirk. They need to read this Hadith and correct their beliefs.

2. Another important fact that this Hadith highlights is that no-one will enter Jannah without the permission of Hazrat Muhammad sallal lahu alaihi wasalam. Otherwise, Hazrat Muhammad sallal lahu alaihi wasalam would have told Hazrat Rab'iaa radi allahu anhu that allowing anyone to enter Jannah was not in his control. We are also told in this Hadith that not only has Hazrat Muhammad sallal lahu alaihi wasalam given Hazrat Rab'iaa radi allahu anhu the

permission to enter Jannah but he sallal lahu alaihi wasalam has also granted him a place in the palace that Allah has specially prepared for Hazrat Muhammad sallal lahu alaihi wasalam. It is the Aqeedah of Ahl-e-Sunnat wal Jammat that Allah has placed the keys of this world and the Hereafter in the hands of Hazrat Muhammad sallal lahu alaihi wasalam.

3. Now that we know to 'increase your Sajday' means read more Namaaz, we should also understand that this means read more Nafli Namaaz, because the limit to all Farz Namaaz has already been set which cannot be altered. However, there is no limit on the number of Rakaats we can read as part of our Nafli Namaaz.

(13) ZAKAAT

Along with Namaaz, Zakaat is another pillar of Islam. It is Farz upon every sane, mature (baligh) Muslim to pay Zakaat. This command leads to Jannah. The importance of Zakaat has been highlighted in the Hadiths below.

Hazrat Ibn-e-Abbas radi allahu anhu narrates a Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam sent Hazrat Ma'az radi allahu anhu to Yemen to spread the message of Islam. Hazrat Muhammad sallal lahu alaihi wasalam advised Hazrat Ma'az radi allahu anhu: 'In Yemen first invite people to Islam by asking them to bear witness that LA ILLAHA ILAL LAHU MUHAMMADUR RASULULA. If they agree to this then teach them that Allah has commanded that they pray Namaaz five times a day. Once they accept this tell them that it is Farz upon them to pay Zakaat on their wealth; this Zakaat will be taken from the rich amongst them and given to the poor in their community.

(Bukhari, volume 1, page 1871)

Hazrat Abu Hurairah radi allahu anhu narrates that once a man came to Huzur sallal lahu alaihi wasalam and asked if there was any act that, if followed, would lead to Jannah. Hazrat Muhammad sallal lahu alaihi wasalam replied: 'Worship Allah; do not associate partners with Him; pray

your Farz Namaaz; pay your Zakaat and fast during the month of Ramadhan'. Upon hearing this, the man said: 'I will make it my aim to follow this advice'. As the man was leaving Muhammad sallal lahu alaihi wasalam turned to the Sahabah and said: 'If any of you wishes to see a person from Jannah, then look at that man'. (Bukhari, volume 1, page 187)

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'One who spends in the Path of Allah will be called to Jannah in such a manner that he will be told: "O Abdullah! This is the best place"'.

One who prays his Namaaz will be called through the Door of Namaaz; one who fought for Allah's Cause (a Mujjahid) will be called through the Door of Jihad; one who gave Sadaqah will be called through the Door of Sadaqah and one who used to fast will be called through a door called Baab al Riyaan'. Upon hearing this, Hazrat Abu Bakr radi allahu anhu asked: 'Ya Rasullullah! It is not needed that someone is called from all of these doors, but will there be anyone who is called through all of these doors?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'Yes! I am confident that you will be among those who are called through all of these doors'. (Muslim, volume 1, page 230)

In another Hadith it is reported by Hazrat Umar bin Sha'aib radi allahu anhu that once two women came to see Hazrat Muhammad sallal lahu alaihi wasalam, both the women were wearing gold bangles. Hazrat Muhammad sallal lahu alaihi wasalam asked them: 'Do you pay Zakaat on these gold bangles?' They both replied: 'No'. Hazrat Muhammad sallal lahu alaihi wasalam said: 'Would you like it if Allah made you both wear bangles of fire?' They women replied: 'No'. So Huzur sallal lahu alaihi wasalam advised them: 'Then both of you must start to pay Zakaat on these bangles'. (Mishqaat, volume 1, page 150)

FURTHER INFORMATION AND BENEFITS

1. The second Hadith tells us that the man who came to

Huzur sallal lahu alaihi wasalam was among those fortunate people who were given the glad-tidings of Jannah during their lifetime. The Hadith also proves that Hazrat Muhammad sallal lahu alaihi wasalam was aware of how each person in his Ummah would die. He knew that these people would die with their Imaan therefore they would enter Jannah.

2. During his Khalifate Hazrat Abu Bakr radi allahu anhu was strict when it came to the paying of Zakaat. He declared Jihad against anyone who failed to pay their Zakaat. Hadiths on this topic can be found in (Bukhari, volume 1, page 188 and Mishqaat, page 158).

After Hazrat Muhammad sallal lahu alaihi wasalam's physical departure from this world, the Ummah became divided into groups. Many of these people lost the gift of Imaan due to their stubbornness. A few are mentioned below:

"Those who completely lost their Imaan because they accepted Musailama Kazaab as their Prophet and they began to follow his preaching's. Many of those who were in this group were from the tribe of Banu Hanifah.

"Those who accepted Aswad Ansi as their Prophet. Most of those in this group were from Yemen.

"Another group of people who became Kafir were those who reverted back to the religion they followed before Islam.

"All three of these groups became so powerful to the point that Namaaz was only being read in three Mosques: Masjid-e-Haram in Makkah; Masjid-e-Nabvi in Madinah and Masjid-e-Qais in Bahrain. Hazrat Abu Bakr radi allahu anhu announced Jihad against all these groups. Musailama Kazaab, Aswad Ansi and many of those who followed them were killed by the Muslims. Some did eventually come back to Islam. All the Sahabah agreed with Hazrat Abu Bakr radi allahu anhu's decision of Jihad against these three groups.

"The fourth group were people who read the Kalimah and followed all the Pillars of Islam except Zakaat. They didn't believe that the payment of Zakat was Farz therefore they

refused to present their Zakaat payments in the court of Hazrat Abu Bakr radi allahu anhu. Hazrat Umar radi allahu anhu, at first, felt that Jihad should not be declared against them because they still read the Kalimah and accept all other Shariah rulings in Islam. However, Hazrat Abu Bakr radi allahu anhu presented strong arguments to prove that Jihad is allowed against them because they are helping and aiding those who abandoned Islam. In the end Hazrat Umar radi allahu anhu and all other Sahabah-e-Karam accepted Hazrat Abu Bakr radi allahu anhu's arguments and fought in the Jihad against these people. Some people did repent for erring and came back into the fold of Islam. This was one of the biggest events which defined Hazrat Abu Bakr radi allahu anhu's time as a Khalifa, because he helped restore the message of Islam that some people were trying to destroy. (Sharah Muslim Naw'wi 38)

3. The last Hadith mentioned above informs us that even if gold or silver jewellery is used for personal use, still Zakah must be paid on them. Gold or silver can be in any form (jewellery, pottery or bricks), the payment of Zakah on this gold or silver is vital.

(14) SADAQAH

Another key to Jannah is the Sadaqah. There are many Hadiths on the topic of Sadaqah, a few chosen Hadiths are mentioned below.

It is reported on the authority of Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Sadaqah extinguishes Allah's anger and wrath and Sadaqah saves you from a bad death'. (Mishqaat, volume 1, page 168)

Hazrat Abu Saeed radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If anyone gives clothes to a naked Muslim, then Allah will present him with clothes from Jannah. If anyone feeds a hungry Muslim, then Allah will feed him fruits from Jannah. If anyone quenches the thirst of a Muslim, then Allah will allow him to

drink from the rivers of Jannah'.

Hazrat Anas radi allahu anhu narrates a Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The best Sadaqah is feeding a hungry person'.

Hazrat Abu Hurairah radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam once told them: 'An adulterous woman walked past a well and saw that a dog was standing there in dire need of water. It seemed as if the dog would die if it was not given water to drink. The woman removed her shoe and tied it to her scarf, she then lowered her shoe into the well to bring up some water. She allowed the thirsty dog to drink this water and Allah loved this act so much that He forgave all her sins due to this one good act. (Mishqaat, volume 1, page 168)

Hazrat Muhammad sallal lahu alaihi wasalam states in a Hadith reported by Hazrat Jabir radi allahu anhu that: 'If someone digs a well then till the Day of Judgement whenever anyone, animal or human, drinks from this well the original owner of the well will receive reward from Allah.'

(Khanzul Aamaal, volume 20, page 262)

It is reported on the authority of Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If a Muslim plants a tree or sows seeds in a field, then if any human or animal eats from that tree or field, it will be Sadaqah for the Muslim'.

Hazrat Jabir narrates another Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Any good act is considered Sadaqah. Just smiling at your brother is Sadaqah. Placing some water from your bucket into your brother's bucket is Sadaqah'. (Mishqaat, volume 1, page 168)

It is reported on the authority of Hazrat Abu Zar radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Your smiling at your brother is Sadaqah; your good advice is Sadaqah; your advice to keep away from bad is Sadaqah; giving directions to a lost traveller is Sadaqah;

helping a weak-sighted person is Sadaqah; your removal of an obstacle from a pathway is Sadaqah and your pouring of water from your bucket into your brother's bucket is Sadaqah'. (Tirmidhi)

Hazrat Ibn-e-Abbas radi allahu anhu has narrated that he once heard Hazrat Muhammad sallal lahu alaihi wasalam saying: 'If a person clothes another Muslim, then until even a shred (of the clothes) is left on him, the (person who clothed him) will be protected by Allah'. (Mishqaat, volume 1, page 169)

FURTHER INFORMATION AND BENEFITS

1. The first Hadith advises us that if ever we become burdened with problems or illnesses and we can find no way out, then we should give Sadaqah in abundance so that Allah showers us with his Mercy and eliminates all our problems.
2. The above Hadiths send out the message that helping to feed or quench the thirst of any human or animal is a huge act of Sadaqah in Islam. The carrying out of this act brings great reward no matter how sinful we are. Allah's mercy is constantly looking for reasons to reward people and the act of Sadaqah allows Allah's Mercy to be showered upon us.
3. Another Hadith mentioned above shows that Sadaqah isn't just the giving of money in the Path of Allah but Sadaqah can also be a good deed which costs nothing. This Hadith unveils the beauty of Islam because all Muslims want to gain Allah's Mercy by giving Sadaqah but not all Muslims have money that they can give to others; therefore this Hadith shows that they do not need to spend any money; all they need to do is smile and that will be their Sadaqah.

THE STRENGTH OF SADAQAH

It is narrated in a Hadith that when Allah created the world, the land started to shake. So, Allah created mountains to keep the land still. When the angels saw the mountains stopping the land from shaking, they asked Allah in astonishment: 'O Allah! From everything you've created is

there anything which is stronger than these mountains?' Allah replied: 'Metal is stronger than mountains'. Then, the angels asked: 'Is there anything stronger than metal?' Allah replied: 'Fire is stronger than metal'. The angels asked: 'Is there anything stronger than fire?' Allah replied: 'Water is stronger than fire'. Then they asked: 'Is there anything stronger than water?' Allah replied: 'Wind is stronger than water'. They, then, asked: 'Is there anything stronger than the wind?' Allah replied: 'Yes, the children of Adam giving Sadaqah in such a manner that when they give with their right hand, the left hand is unaware. This is stronger than the wind'. (Mishqaat, volume 1, page 170)

The meaning of this Hadith is that Sadaqah is a very powerful deed. The giving of Sadaqah can remove the biggest of calamities, allow any impossible task to become possible and help one to succeed in important missions.

(15) FASTING

Fasting during the month of Ramadhan became Farz three years after Hijrat, and it is one of the five Pillars in Islam.

Hazrat Suhail radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'In Jannah there is a door called Baab-ul-Riyaan. On the Day of Judgement only those who used to Fast will be able to enter Jannah through this door. Once they have entered Jannah, this door will close and no-one else will be able to use this door to enter Jannah'. (Bukhari, volume 1, page 254)

Hazrat Abu Hurairah radi allahu anhu reports Hazrat Muhammad sallal lahu alaihi wasalam as saying: 'He who Fasts should not swear, fight or back-bite. If anyone argues with him then he should just say "I am Fasting". The smell of the breath of a Fasting person is dearer to Allah than the smell of musk. The person fasting is refraining from eating and drinking for the Sake of Allah, therefore Allah has promised: "Fasting is for Me so I will reward all those who obey this command". Each good deed, during the month of

Ramadhan, is rewarded 10 fold.(Bukhari, volume 1, page 254)
 Hazrat Abu Hurairah radi allahu anhu narrates another Hadith saying: 'He who Fasts during the month of Ramadhan with the intention of reward will have all his minor sins forgiven'. (Bukhari, volume 1, page 255)

Hazrat Muhammad sallal lahu alaihi wasalam has said in a Hadith narrated by Hazrat Abu Hurairah radi allahu anhu that: 'The month of Ramadhan is a month of bountiful mercies. Allah has made it Farz upon you to fast during this month. The doors of Jannah are opened and the doors of Jahannum are closed and all the Shayateen are chained up. Allah has given you a night in this month which is better than a thousand months. He who fails to take advantage of this night is certainly deprived'. (Mishqaat, volume 1, page 173)

KHUTBAH ON RAMADHAN BY HAZRAT MUHAMMAD sallal lahu alaihi wasalam

Hazrat Salman Farsi radi allahu anhu has narrated that the following is the Khutbah that Hazrat Muhammad sallal lahu alaihi wasalam gave during the last few days of Shabaan:

'O People! Surely a month full of Allah's Mercies is about to shade you. This month contains a night which is better than 1000 months of worship. Allah has made fasting during this month Farz upon you and He has made the standing in prayer at night Nafl upon you. He who prays his Nafl in this month will be rewarded as if he had prayed his Farz. He who prays his Farz in this month will receive his reward 70 fold. This is a month of patience and the reward for patience is Jannah. During this month, Allah increases the wealth of all Muslims. If anyone feeds another Muslim at the time of Iftar then Allah will forgive his sins and he will be saved from the Fire of Jahannum'. The Sahabah asked: 'Many of us don't have enough food to feed others so what can we do, during this month, to gain this reward?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'Giving someone a date, a sip of milk or water is enough for you to gain this reward'. Huzur

sallal lahu alaihi wasalam also said: 'This month is divided into 3 parts; the first 10 days are of Mercy, the next 10 days are of forgiveness and the last 10 days are for gaining protection from Jahannum'. (Mishqaat, volume 1, page 174)

(16)SHAB-E-QADR AND EID-UL-FITR

It is reported on the authority of Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'On the night of Shab-e-Qadr Hazrat Jibraeel alaihi salam comes down with an army of Angels, and if anyone is in the Zikr of Allah then Hazrat Jibraeel alaihi salam showers that person with blessings. When the day of Eid-ul-Fitr comes Allah asks the angels: 'Tell me, what wage is given to a worker who completes his job?' The Angels reply: 'He should receive full pay for his work'. Then Allah says: 'Those who believe in Me have completed my Farz command and they have raised their hands, for Dua, in My Court. I swear on My Honour that I will accept their prayers and grant them their wishes'. Then Allah says: 'O My people! Return to your homes for I have forgiven you all'. (Mishqaat, volume 1, page 182)

FURTHER INFORMATION AND BENEFITS

1. The above Hadith clearly points some important nights in the Islamic calendar. We should take advantage of this and search for these special nights and try to gain as much reward as possible, Inshallah.

(17)HAJJ AND UMRAH

Hajj is another Pillar of Islam and any Muslim who is fortunate enough to gain the opportunity to perform Hajj is showered with Allah's Blessings. The performance of Hajj or Umrah also leads to Jannah. There are many Hadiths on the topic of Hajj and Umrah, and some are mentioned below.

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Performing one Umrah and then

performing another Umrah sometime later is the Kufarra for the sins committed in between these two Umrahs and the reward for Hajj-e-Mabroor is Jannah'. (Bukhari, volume 1, page 238)

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Those who perform Hajj or Umrah are the visitors of Allah. If they pray to Allah for something then their prayers will be accepted and if they ask for Allah's forgiveness then He will forgive them'. (Mishqaat, volume 1, page 343)

Hazrat Ibn-e- Masood radi allahu anhu has reported that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Perform Hajj and Umrah one after the other because they remove dependence on others and cleanse you of your sins (in the same way that fuel removes dirt from metal, gold and silver). Also, the reward for Hajj-e-Mabroor is Jannah'. (Mishqaat, volume 1, page 222)

It is reported on the authority of Hazrat Ibn Umar radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has advised: 'When you meet someone who has returned from Hajj, then, after shaking his hand and hugging him, ask him to pray for your forgiveness before he enters his house because his own sins have already been forgiven (therefore his Dua will be accepted)'. (Mishqaat, volume 1, page 223)

Hazrat Jabir radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Allah grants 3 people Jannah in reward of one persons Hajj; the first is the person who dies during Hajj, the second is the person who performs Hajj and the third is the one who prepares for Hajj'. (Kanzul Aamaal, volume 5, page 2)

It is reported on the authority of Hazrat Abu Umamah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When a Muslim is going for and returning from Hajj, he is under Allah's protection. Therefore, if he feels any tiredness or difficulties during this time; Allah

rewards him by forgiving his sins and for every step he takes; Allah increases his status (in Jannah) 10 thousand times and for every drop of rain which falls on him; he receives the reward of one martyr'.

(Kanzul Aamaal, volume 5, page 7)

Hazrat Abu Saeed radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If someone performs Hajj or Umrah and dies within that year, then this person will go to Jannah. If anyone fasts during the month of Ramadhan and dies, then this person will enter Jannah. If anyone fights for the Sake of Allah (Jihad) and dies, then this person will also enter Jannah'.

(Kanzul Aamaal, volume 5, page 4)

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'He who visits the House of Allah and saves himself from committing sin, will return from his Hajj in such a state that it will be as if he has just left his mother's womb (meaning all his sins will have been forgiven by Allah)'. (Kanzul Aamaal, volume 5, page 4)

Hazrat Ali radi allahu anhu narrates a Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If a Muslim has the means to perform Hajj and he still does not perform Hajj, then it does not matter if he dies a Christian or a Jew (meaning there will be no difference between his death or the death of a Christian or Jew because they also do not perform Hajj). The reason for this harshness is that Allah has told Muslims that if they have the means to perform Hajj, then they should do so'. (Mishqaat, volume 1, page 222) & (Kanzul Aamaal, volume 5, page 11)

FURTHER INFORMATION AND BENEFITS

1. The benefits and rewards of performing Hajj or Umrah are numerous. It is mentioned in a Hadith (Mishqaat, volume 1, page 221) that if the Shariah rulings of Hajj are followed and obeyed then the person performing Hajj returns back home

with all his sins forgiven; just like when he was born, his book of bad deeds is clean.

2.Hajj became Farz nine years after Hijrat. The one who denies the importance of Hajj is a kaffir and he who fails to perform Hajj, despite having the financial means to, is sinful.

HAJJ-E-MABROOR

Hajj-e-Mabroor is that Hajj which is performed in such a manner that the Muslim refrained from committing acts of sin and he didn't perform Hajj to show-off or to gain popularity. This Hajj holds great rewards; therefore the following dua is repeatedly read during Hajj:

"O Allah! Grant us the opportunity to perform Hajj-e-Mabroor and forgive our sins and accept our Sae'e (running between Safa and Marwaa) and grant us work (business) in which we incur no loss".

(18)TEN DAYS OF THE MONTH OF ZUL HIJJA

Hazrat Ibn-e-Abbas radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'On no other day does Allah like the performance of good deeds than during the 10 days of Zul Hijjah'. The Sahabah asked: 'What about performing Jihad for Allah, rather than performing good deeds?' Huzur sallal lahu alaihi wasalam replied: 'Even Jihad is not liked as much as the carrying out of good deeds during these 10 days, however Allah does like the person who goes to Jihad with all his possessions and returns without them'. (Mishqaat, volume 1, page 128)

FURTHER INFORMATION AND BENEFITS

1.What this Hadith means is that the performance of good deeds during these 10 days holds more importance in the Court of Allah than the constant performance of any one good deed throughout the year. Fighting in Jihad is a huge act in Islam however during these 10 days the performance of good deeds is dearer to Allah than fighting in Jihad. However, if someone lost everything in Jihad, for the Sake of

Allah, then this act is loved by Allah more than his good deeds during these 10 days.

2. The scholars of Islam are in dispute over whether the 10 days of Zul Hijjah are more important than the last 10 days of Ramadhan. Therefore, Hazrat Sheikh Muhaqqaq Abdul Haq Muhaddith Dahelvi has stated the following on this matter:

"The best Belief is this that the day times of the 10 days of Zul Hijjah are more important than the day times of the last 10 days of Ramadhan because during these days it is the Day of Arafah and the nights of the last 10 days of Ramadhan are more important than the nights of Zul Hijjah because during these nights is Shab-e-Qadr".

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The performance of good deeds during the 10 days of Zul Hijjah is loved by Allah. Fasting during one of these days is equal to fasting throughout the year and standing in prayer at night is equal to standing in prayer during Shab-e-Qadr'. (Mishqaat, volume 1, page 128)

(19) QURBANI (SACRIFICE)

The following Hadith is available on the topic of Qurbani. Hazrat Aisha radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'On the day of Eid-ul-Adha no act is loved by Allah more than Qurbani. On the Day of Judgement these animals will be weighed with all their assets (i.e. hair, horns, etc). Without a doubt, before the blood of a sacrificed animal hits the ground, Allah has already accepted the Qurbani. Therefore, sacrifice your animals with happiness'. (Tirmidhi and Ibn Majaa)

FURTHER INFORMATION AND BENEFITS

This Hadith is clear in telling us how we can please Allah on the day of Eid-ul-Adha. If we weigh the animal that we are about to sacrifice and give gold or silver (as Sadaqah) equal to that weight, even then we will not receive as much reward as we would for sacrificing the animal.

(20) RECITATION OF THE QURAN

It is reported on the authority of Hazrat Abdullah bin Amr radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'One who recites the Quran in this world will find that (in Jannah) he will be told: "Recite the Quran and climb upwards. Just like you recited the Quran slowly in the world, in the same way recite it slowly now, and where you read the last Ayat of the Quran will be your level in Jannah"'. (Mishqaat, volume 1, page 189)

Hazrat Anas radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has advised: 'Whenever someone lies down in his bed, he should lie on his right side and read Surah Ikhlas 100 times. If he does this then on the Day of Judgement Allah will tell him: "Go! Enter Jannah from your right side"'. (Mishqaat, volume 1, page 188)

Hazrat Abu Hurairah radi allahu anhu reports that once he was with Hazrat Muhammad sallal lahu alaihi wasalam when they heard a man recite Surah Ikhlas, upon hearing this Surah, Hazrat Muhammad sallal lahu alaihi wasalam announced: 'It has become Wajib (compulsory)! Hazrat Abu Hurairah radi allahu anhu asked: 'What has become Wajib?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'Jannah has become Wajib'. (Mishqaat, volume 1, page 188)

Hazrat Ibn Masood radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whoever reads just one word from the Book of Allah (Quran), he will receive 1 reward, and this 1 reward is equal to 10 rewards. For example if you read the words "Alif Laam Meem": then "Alif" is one word, "Laam" is another word and "Meem" is a separate word (there are 10 rewards for each word read)'. (Mishqaat, volume 1, page 186)

It is reported on the authority of Hazrat Ali radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Make it compulsory upon yourselves to learn the Quran and recite it in abundance because this will increase your status

in Jannah'. (Kanzul Aamaal, volume 2, page 186)

FURTHER INFORMATION AND BENEFITS

1. The above Ahadith demonstrate the point that the recitation of the Quran and acting upon what the Quran says, will ultimately lead to Jannah.
2. The above Hadiths clearly state how much reward the recitation of the Quran brings. Another Hadith found in (Mishqaat, volume 1, page 186) tells us that the parents of those who read the Quran and follow the Shariah will be presented with crowns which are brighter than the sun. This Hadith and all the above Hadiths show that the recitation of the Quran leads to Jannah. Also, the Hadith mentioned here relays the good news that not only will those who recite and follow the Quran enter Jannah but their parents will also be given the permission to enter Jannah.
3. It is important to remember that in order to respect the Quran we need to pay attention to what we are reading. We need to keep in mind Allah's Greatness and it should be read with utmost modesty. Also, it is better to read the Quran by looking into the Quran rather than reading it by heart because reading the Quran is a form of worship.

(21) LIVING IN MADINAH MUNAWARRA

It is narrated by a man from Aal-e-Khattab that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Anyone who regularly comes to visit me, on the Day of Judgement I will protect him. Anyone who lives in Madinah and shows patience when faced with difficulties in Madinah, on the Day of Judgement I will show mercy towards him. If anyone dies in any of the Harnain (Makkah or Madinah), then Allah will ensure that he rises from his grave without the fear of the Day of Judgement'. (Mishqaat, volume 1, page 24)

FURTHER INFORMATION AND BENEFITS

1. Living in Madinah until you die and showing patience when

faced with difficulties in Madinah is another act which opens the doors of Jannah for us. In another Hadith Muhammad sallal lahu alaihi wasalam has said: 'If anyone has the chance to die in Madinah then they should seize this opportunity because anyone who dies in Madinah will gain my mercy on the Day of Judgement'. (Mishqaat, volume 1, page 240)

2. Visiting Madinah regularly means going to Madinah with the specific intention of visiting Huzur sallal lahu alaihi wasalam. It does not mean that you go to Madinah for the purpose of business and then go to visit Hazrat Muhammad sallal lahu alaihi wasalam's Roza-e-Mubarak.

3. Some religious elders in Islam go to Hajj but don't go to Madinah because they say that they came to Makkah with the intention of Hajj so now they will go back home and come back later with the intention to just visit Madinah. (Mishqaat, page 240)

JAH(22)JIHAD?

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Anyone who believes in Allah and His Messenger Hazrat Muhammad sallal lahu alaihi wasalam; stands for Namaaz and fasts during Ramadhan, then he will be allowed entry into Jannah. It doesn't matter if this person fought in Jihad or whether he spent his life in the land that he was born in and never participated in Jihad (he will still enter Jannah)'. The Sahabah replied: 'Is it not better that we tell people that Hazrat Muhammad sallal lahu alaihi wasalam has said that in Jannah Allah has created 100 levels which are specifically for those who fight for the Sake of Allah, and the distance between each two of these levels is the distance between the land and the sky'. (Bukhari, volume 1, page 391)

Hazrat Abu Hurairah radi allahu anhu has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Allah has announced that: "Anyone who believes in Me and My

Prophets and leaves his home for Jihad, then either I will ensure his safe return home with reward and bounty from the Maal-e-Ghaneemat or (if he is martyred) then I will ensure his entry into Jannah". (Mishqaat, volume 2, page 329)

It is reported by Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam was once telling the Sahabah-e-Karam about a man who was passing through a field when he saw a fountain of sweet water in that field. The man sat in that field and pondered over the possibility of cutting all ties with the world and living in this field. Huzur sallal lahu alaihi wasalam advised the Sahabah-e-Karam: 'Do not do this! This is because your participation in Jihad is better than 70 years of worship (in your home). Would you not be pleased if Allah forgave your sins and permitted your entry into Jannah? Therefore, continue fighting in Jihad'. (Mishqaat, volume 2, page 332)

It is reported on the authority of Hazrat Salman Farsi radi allahu anhu that he heard Hazrat Muhammad sallal lahu alaihi wasalam say: 'One night spent in Jihad is better than a whole month of fasting and nights spent in nafli (optional) worship. Also, if one dies during Jihad, then the acts he carried on in his life will continue and he will continue to receive his rizq (wealth) and he will be safe from all atrocities that Muslims will face (for example - shaytaan and dajjal)'. (Mishqaat, volume 2, page 229)

FURTHER INFORMATION AND BENEFITS

1. Jihad holds great reward in Islam. Someone who spends his life worshipping Allah does not receive as much reward as someone who fights in Jihad because a Mujahid entails countless difficulties when he is in Jihad.
2. In Mishqaat (volume 2, page 329) there is a Hadith in which Huzur sallal lahu alaihi wasalam openly announces that if he could, he would fight in Jihad 3 times and become a martyr each time.
3. When a martyr dies his good deeds still continue. If during

his lifetime he prayed, fasted, etc then after he is martyred, in his book of deeds, these good deeds are continuously written every day. He may have physically left this world but his deeds are still written for him as if he is still alive. Also, he will continue to receive his rizq (in Jannah). Allah protects him from Shaytaan, Dajjal, the questions of Munkar Nakeer and the fear of the Day of Judgement.

4. The main message that the above Hadiths are sending out is that Jihad is a key to Jannah.

(23) MARTYRDOM

Dying as a martyr is another key to Jannah. In the Quran and Ahadith numerous benefits of dying as a martyr are mentioned, therefore, below some select Hadiths have been mentioned on this topic.

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Allah is pleased with two men; one of whom kills the other and both of them enter Jannah. One dies while fighting for Allah and later on Allah accepts the repentance of the killer and, thus, they are both granted Jannah'. (Mishqaat, volume 2, page 230)

Hazrat Anas radi allahu anhu narrates that once Hazrat Rabia bint Barar radi allahu anha (who was the mother of Hazrat Harith bin Saraqa radi allahu anhu) came to Hazrat Muhammad sallal lahu alaihi wasalam and asked: 'Ya Rasulullah sallal lahu alaika wasalam can you tell me about my son (who was martyred on the Day of Badr by an unknown arrow)? If he is in Jannah then I will show patience and if he is not then I will be inconsolable'. Hazrat Muhammad sallal lahu alaihi wasalam told her: 'O mother of Harith! Without any doubt, there are many levels in Jannah and believe that your son is on one of the highest levels (Firdaws-e-A'ala)'. (Mishqaat, volume 2, page 331)

Hazrat Salim Abu Nasr radi allahu anhu has reported that Hazrat Abdullah bin Abi Afa'a radi allahu anhu had written

to him and told him that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Believe that Jannah is under the shadow of swords'. (Bukhari, volume 1, page 395)

Hazrat Umar radi allahu anhu used to say: 'O Allah! Grant me the opportunity to die for Your Sake and let it be that I die in (Your beloved) Hazrat Muhammad sallal lahu alaihi wasalam's city'. (Bukhari, volume 1, page 253)

Hazrat Abu Malik Ash'ari radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'He who leaves to fight for Allah's Cause and is killed is a martyr; he who is killed by his horse or camel is a martyr; he who is killed due to a poisonous animal is a martyr and he who dies (in his bed) with a death that Allah wills is a martyr'. (Kanzul Aamaal, volume 4, page 186)

Hazrat Jabir bin Ateeq radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Apart from fighting in Jihad, there are 7 other types of martyrdom:

- (a) one who dies due to a disaster;
- (b) one who drowns;
- (c) one who dies due to pneumonia;
- (d) one who dies due to stomach illness;
- (e) one who is burnt alive in a fire;
- (f) one who dies due to being squashed by something;
- (g) and a woman who dies after giving birth'.

(Mishqaat, volume 1, page 136)

Hazrat Anas radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Once one has entered Jannah, he will never want to return to the world again. However, a martyr will request that he be returned back to the world so that he can be martyred again. He will make this request because once he has seen the blessings available in Jannah he'll want to be martyred again so he can receive more blessings'. (Mishqaat, volume 2, page 330)

Hazrat Abu Musa radi allahu anhu once reported that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Without a

doubt the doors of Jannah are under the shade of swords'. Upon hearing this, an absent-minded said: 'O Abu Musa! Did you really hear Huzur sallal lahu alaihi wasalam say this?' Hazrat Abu Musa replied: 'Yes!' The man went to his friends and said Salam to them. He, then, removed his sword from its shield and ran towards the enemy. The man fought against the enemy until he became a martyr'. (Mishqaat, volume 2, page 334)

Hazrat Abu Hurairah radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'At the time of death a martyr only feels as much pain as he would have felt if he was bitten by an insect'. (Mishqaat, volume 2, page 333)

Hazrat Miqdaam bin Ma'adi radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'A martyr receives 6 blessings:

- (a) the moment the first drop of his blood falls he is forgiven;
- (b) at the time of martyrdom he is shown his place in Jannah;
- (c) he is safeguarded from the punishments of the grave;
- (d) on the Day of Judgement, when all others will be panicking with fear, he will be fearless;
- (e) a crown of respect is placed on his head;
- (f) on the Day of Judgement, he will be able to save 70 of his relatives from Jahannum'. (Mishqaat, volume 2, page 333)

FURTHER INFORMATION AND BENEFITS

1. The meaning of the 1st Hadith mentioned above is that if a Muslim dies while fighting against a non-Muslim then the Muslim will enter Jannah. If later on, the non-Muslim becomes a Muslim and he also dies while fighting against a non-Muslim then he will enter Jannah. Thus, both the killer and the one killed will be in Jannah and Allah will be pleased with both of them.

2. The 2nd Hadith shows that a martyr receives a high level in Jannah.

3. Above mentioned is the dua of Hazrat Umar radi allahu

anhu, he used make this dua with utmost sincerity and humility therefore Allah accepted this Dua and he was martyred in Masjid-e-Nabvi, at the time of Fajr, while he was in Sajdah. The Kafir that killed him was called Abu Lulu Feroz Majusi.

4. When a person leaves his home with the intention of Jihad then, no matter how he dies, he will die as a martyr (i.e. he is killed in the battlefield or is killed by a dangerous animal, etc).

THE EASIEST WAY OF GAINING MARTYRDOM

It is reported on the authority of Hazrat Suhail bin Haneef radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If someone continues to pray, with whole sincerity, for the opportunity to die as a martyr then Allah will grant him the status of a martyr, even if he dies a normal death in his bed'. (Muslim, Mishqaat, volume 2, page 330)

This Hadith shows that if one has the sincere intention of wanting to die as a martyr then Allah will ensure that even if he dies due to an illness or any other reason, even then on the Day of Judgement he will be counted as a martyr.

PREPARING FOR JIHAD

Just like the act of Jihad is a key to Jannah, in the same way preparing for Jihad is also a key to Jannah.

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If a person keeps a horse (for Jihad) because he believes in Allah and Allah's promises, then he will be rewarded on the Day of Judgement for what the horse has eaten or drunk and for its dung and urine'. (Mishqaat, volume 2, page 336)

It is reported by Hazrat Uqbah bin Amir radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'In return for one arrow, Allah allows 3 people to enter Jannah: (a) the one who made the arrow (with good intentions); (b) the one who fired the arrow; (c) the one who gave the arrow

to the person firing it. Practice archery and horse riding, for I enjoy archery more than horse riding'. (Mishqaat, volume 2, page 337)

Hazrat Abu Najehee Sulami radi allahu anhu narrates that he has heard Hazrat Muhammad sallal lahu alaihi wasalam say: 'If someone takes one arrow to Jihad, then this will increase one level for him in Jannah. If someone uses one arrow in Jihad, then he will receive reward equal to releasing one servant and he whose hair become white while he is a Muslim, then (on the Day of Judgement) these white hair will become Noor (light) for him'. (Mishqaat, volume 2, page 337)

FURTHER INFORMATION AND BENEFITS

Jihad is considered a high level of worship and because preparation for Jihad is important in order to partake in Jihad, therefore this preparation for Jihad is also a key to Jannah. The keeping of a horse and learning archery are difficult tasks therefore the above 3 Hadiths all show that these things will play a huge part in a Mujahids entry into Jannah.

(24) PRAISING ALLAH

Praising or remembering Allah is another form of worship which leads to Jannah. Some Hadiths on this topic are mentioned below.

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Allah has 99 names, whoever reads each of these names with respect will enter Jannah'. (Mishqaat, volume 1, page 199)

It is reported on the authority of Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam once told the Sahabah-e-Karam: 'When you walk through the Gardens of Jannah, then pick the fruits'. The Sahabah-e-Karam asked: 'What are Gardens of Jannah?' Huzur sallal lahu alaihi wasalam replied: 'The Zikr of Allah'. (Mishqaat, volume 1, page 198)

Hazrat Ibn Masood radi allahu anhu narrates that Hazrat

Muhammad sallal lahu alaihi wasalam once said: 'On the night of Mairaj I met Hazrat Ibrahim alaihisalam, he told me: "O Muhammad sallal lahu alaika wasalam pass on my Salam to your Ummah and tell them that the mud of Jannah is fragranced and that the water of Jannah tastes sweet, also tell them that in Jannah there are fields which have trees of Subhan Allah, Alhamdu Lillah and La Illaha ilial Lahu"'. (Mishqaat, volume 1, page 203)

It is reported on the authority of Hazrat Ibn-e-Umar radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If 4 things are found in a person then Allah will allow him to enter Jannah:

- (a) his protection is LAILLAHA ILALLAH;
- (b) when he carries out a good deed he says: ALHAMDU LILLAH;
- (C) when he commits a sin he says: ASTAGHFIR ULLAH;
- (D) when he faces any difficulty he says: INA LILLAH WA INA ILAIHI RAJEEOON'.

JANNATI KAUN?

(Kanzul Aamaal, volume 20, page 306)

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Allah will increase the status of a pious person in Jannah, so the pious person will ask: "O Allah! Why have I received this high status?" Allah will reply: "Your son has prayed for your forgiveness, therefore your status has been increased"'. (Mishqaat, volume 1, page 206)

FURTHER INFORMATION AND BENEFITS

- 1.The first Hadith mentioned above doesn't just mean that we should only reads the 99 names of Allah, it is also telling us to believe in their meanings and learn them by heart.
- 2.The last Hadith mentioned above proves that when children pray for their parents or send Esaal-e-Thwaab upon their parents then their parents do benefit from this.
- 3.There are many other Hadiths which point out the benefits a Muslim gains when he praises Allah. Some have been

mentioned below.

Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whenever a nation or community sits together to praise Allah; angels surround them from all four sides, Allah's mercy covers them and they feel spiritual peace and their hearts feel calm and at ease. Also, Allah mentions these people to those around him'. (Mishqaat, volume 1, page 196)

Once Hazrat Muhammad sallal lahu alaihi wasalam was walking through Makkah Mukarrama, when He sallal lahu alaihi wasalam saw a mountain called "Jimdaan", he said: 'O people! Continue to walk for this is the mountain "Jimdaan" and listen to me when I say that the best people are those who exceed others in pleasing Allah'. People asked: 'Ya Rasullulah! Who are the best people?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'Those men and women, who increase their worship of Allah, are the best people'. (Mishqaat, volume 1, page 196)

Once Hazrat Muhammad sallal lahu alaihi wasalam asked the Sahabah-e-Karam: 'Do you want me to tell you about such an act that is loved by Allah; increases your status in Jannah; is better than your spending of gold and silver (for the Sake of Allah) and your fighting in Jihad?' The Sahabah-e-Karam replied: 'Yes'. So Muhammad sallal lahu alaihi wasalam said: 'This act is praising and remembering Allah'. (Mishqaat, volume 1, page 198)

Hazrat Muhammad sallal lahu alaihi wasalam has informed us that there are some angels, who are appointed by Allah, to search for people who praise Allah. When these angels find a community praising Allah, they surround that community with their wings. Allah (even though He is aware of everything) asks the angels: 'What are My servants saying?' The angels reply: 'They are praising You'. Allah asks the angels: 'Have My servants seen Me?' The angels reply: 'No'. Allah, then, asks: 'What would they think if they had seen Me?' The angels reply: 'If they had seen You, then they

would increase their level of worship and praise You even more'. Allah asks: 'What are My servants requesting (from Me)?' The angels reply: 'They are asking (You) for Jannah'. Allah asks the angels: 'Have they seen Jannah?' The angels reply: 'No'. Allah asks: 'What would they think if they had seen Jannah?' The angels reply: 'If they had seen Jannah, then their desire to gain Jannah would increase'. Allah asks: 'What do My servants want protection from?' The angels reply: 'Jahannum'. Allah asks the angels: 'Have they seen Jahannum?' The angels reply: 'No'. Allah tells the angels: 'If My servants had seen Jahannum, then their fear (for entering) Jahannum would increase. I make you (angels) My witness that, verily, I have forgiven all My servants that are present in this Mehfil and are praising Me!' Upon hearing this one of the angels tells Allah: 'Ya Allah, so and so did not come to the Mehfil to praise You, but he came to them for he needed something'. Allah informs the angel: 'Due to the reason that he is sat among people who are praising Me, I have forgiven his sins also'. (Mishqaat, volume 1, page 198)

Once a Sahabah asked Hazrat Muhammad sallal lahu alaihi wasalam: 'On the Day of Judgement, who will be on the highest level?' Huzur sallal lahu alaihi wasalam replied: 'Those who praise Allah the most'. Then, the Sahabah asked: 'Will the status of these people be greater than those who fought for the Sake of Allah?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'Yes! The status of those who praise Allah will be higher than those who fight in Jihad'.

(Mishqaat, volume 1, page 198 and 199)

(25)DUROOD SHREEF.

Sending Durood upon Hazrat Muhammad sallal lahu alaihi wasalam is also a key to Jannah. Allah Himself sends Durood upon Huzur sallal lahu alaihi wasalam and He has advised us, in the Quran, to also do the same. Many Hadiths tell us the benefits of sending Durood.

Hazrat Ibn Masood radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'On the Day of Judgement the person closest to me will be he who had sent the most Durood upon me'. (Mishqaat, volume 1, page 86)

It is reported on the authority of Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'if anyone recites Durood upon me once, then Allah forgives 10 of his sins and increases his status 10 fold'. (Mishqaat, volume 1, page 86)

Hazrat Abu Hurairah radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When a Muslim sends Salam upon me, then Allah returns my soul into my body so that I can reply to that Salam'. (Mishqaat, volume 1, page 861)

Hazrat Abu Hurairah radi allahu anhu narrates another Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam has said: 'My wrath be upon he who hears my name being mentioned but he doesn't send Durood upon me; my wrath be upon he who is blessed with the month of Ramadhan but he still doesn't use this month to gain Allah's forgiveness and my wrath be upon him who is given the opportunity to care for his parents when they reach old age but he doesn't look after them'. (Mishqaat, volume 1, page 86)

Hazrat Umar bin Khattab radi allahu anhu tells us that: 'The recitation of Durood, when making Dua, ensures that the Dua reaches the Heavens. If Durood is not read, then the Dua remains between the heavens and the earth'. (Mishqaat, volume 1, page 87)

Hazrat Abu Darda radi allahu anhu narrates that Muhammad sallal lahu alaihi wasalam has said: 'On Fridays send Durood upon me in abundance because on Fridays the angels tell me who has sent Durood upon me'. Hazrat Abu Darda radi allahu anhu then asked: 'Will this happen even after your physical departure from this world?' Hazrat Muhammad

sallal lahu alaihi wasalam replied: 'Yes, because Allah has forbidden the earth from eating the bodies of the Prophets'. (Mishqaat, volume 1, page 121)

FURTHER INFORMATION AND BENEFITS

1. On the Day of Judgement Huzur sallal lahu alaihi wasalam will at times be at the Maqam-e-Mahmood (place of Mercy) and sometimes at the fountain of Kauthar. At the end Hazrat Muhammad sallal lahu alaihi wasalam will go to a special place in Firdaws which Allah has specifically created just for him sallal lahu alaihi wasalam. The first Hadith tells us that on the Day of Judgement wherever Hazrat Muhammad sallal lahu alaihi wasalam will go the person who had sent the most Durood upon him will be with Huzur sallal lahu alaihi wasalam at all times.

2. A Hadith in Tirmidhi beautifully narrates the benefits of reciting Durood in abundance:

Hazrat Abi bin Ka'aab radi allahu anhu once asked Hazrat Muhammad sallal lahu alaihi wasalam: 'I recite Durood upon you in abundance, will you tell how much of the day and night I should dedicate to sending Durood upon you?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'However much you like.' Hazrat Abi bin Ka'aab asked: 'What if I dedicate one quarter to reciting durood?' Huzur sallal lahu alaihi wasalam replied: 'Dedicating one quarter is good but if you dedicate more, then that will be better for you.' So, Hazrat Abi bin Ka'aab radi allahu anhu said: 'Then, I will dedicate half of the day and night for reciting Durood'. Hazrat Muhammad sallal lahu alaihi wasalam replied: 'Half of the day and night is good but if you dedicate more, then that will be better for you.' Hazrat Abi bin Ka'aab heard this and said: 'What if I dedicate three quarters for reciting Durood?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'Dedicate as much time as you like but if you dedicate more, then it will be better for you.' Therefore, Hazrat Abi bin Ka'aab radi allahu anhu replied: 'Then, I will dedicate most of

my time all day and night reciting Durood'. Upon hearing this Hazrat Muhammad sallal lahu alaihi wasalam said: 'If you do this then the Durood you recite will remove all your problems and worries and your sins will be forgiven'. (Mishqaat, volume 1, page 86)

3. When someone recites Durood upon Hazrat Muhammad sallal lahu alaihi wasalam, He sallal lahu alaihi wasalam replies to the Durood.

4. The Hadith narrated above by Hazrat Umar radi allahu anhu tells us that if we want our Duas to be accepted then we should make a habit of reciting Durood at the beginning and end of the Dua.

5. The last Hadith mentioned above which Hazrat Abu Darda radi allahu anhu has narrated tells us that all the Prophets of Allah are alive in their graves and with the permission of Allah are aware of all that we do.

After having read all the Hadiths and information given above, all Muslims should spend as much time as possible reciting Durood upon Hazrat Muhammad sallal lahu alaihi wasalam because this is our key to Jannah and this will ensure that Hazrat Muhammad sallal lahu alaihi wasalam protects us on the Day of Judgement. Also, we need to remember that the recitation of Durood is a cure for all our problems and worries.

(26) ASKING FOR FORGIVENESS

Regretting and repenting for our sins is another act which leads to Jannah. The reward that Allah hands out when someone truly asks for His forgiveness is evident in the following Hadith:

It is reported by Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When a person asks for Allah's forgiveness, Allah becomes extremely happy. Allah's happiness can be compared to the happiness of such a man who is a traveller and during his travels he loses his horse (on which is all his food and

luggage). The man searches tirelessly for his horse, but is disappointed upon not finding it. He lies under the shade of a tree (thinking that he will die), when suddenly he sees his horse next to him. The man is so happy that he, accidentally, says: "O Allah, You are my servant and I am your lord" (instead of saying "O Allah, You are my Lord and I am Your servant"). When a person repents Allah's happiness is greater than this traveller's happiness (upon finding his horse)'. (Mishqaat, volume 1, page 203)

Hazrat Muhammad sallal lahu alaihi wasalam has said that: 'There was a man from the tribe of Bani Israeel who had killed 99 people. He once asked a religious man if Allah would ever forgive him for this, the reply he received was that he would never be forgiven. This man felt angry at the reply and immediately killed this religious man too. He then went on to ask other people if Allah would ever forgive him for killing so many people, at last someone told him that there is village in which religious people live and if he goes to that village then Allah will forgive him. In search of Allah's forgiveness this man immediately started his journey towards that village; on his way there, before he arrived at the village, he suddenly fell face down and died. Upon his death the angels of mercy and the angels of punishment both arrived; the angels of punishment wanted to take him to Jahannum because he had killed so many people and the angels of mercy wanted to take him to Jannah because his intention (when he decided to start this journey) was to gain Allah's forgiveness. Allah commanded the land to shrink so that he would be closer to the village he intended to go to and he would be further away from the village he left. After this, Allah told the angels to measure whether he is closest to the intended village or the village he left. Once they had measured the land they discovered that he was closer to the village he intended to go to, therefore Allah forgave his sins and the angels of mercy took him to Jannah'. (Mishqaat,

volume 1, page 203)

A Hadith narrated by Hazrat Abu Saeed radi allahu anhu tells us that Hazrat Muhammad sallal lahu alaihi wasalam once said: 'Shaytaan told Allah: "I promise that I will continue to lead man astray, for as long as he lives". So Allah replied: "Then, I promise that whenever man asks (Me) for forgiveness I will continue to forgive him". (Mishqaat, volume 1, page 203)

Hazrat Aisha radi allahu anha reports that: 'When a person accepts his sins and mistakes, then sincerely asks for Allah's forgiveness, he will be forgiven'. (Mishqaat, volume 1, page 203)

It is reported by Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When a person commits a sin and then says: "O my Lord! I have committed a sin, please forgive me". Allah says: "Does My servant know that his Lord is One, who forgives sins and holds to account for sins, I have forgiven My servant". Until Allah wills that person refrains from sins, till one day he commits another sin and he says: "O My Lord! I have committed a sin, please forgive me". Allah replies: "Does My servant know that his Lord is One, who forgives sins and holds to account for sins, I have forgiven My servant". The person refrains from sins, until Allah wills, till one day he commits another sin and he says: "O My Lord! I have committed another sin, please forgive me". Allah responds: "Does My servant know that his Lord is One, who forgives sins and holds to account for sins, I have

Hazrat Ibn-e-Abbas radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Anyone who continuously asks for Allah's forgiveness is rewarded in such a way that Allah continues to remove all his problems and worries and Allah always provides him with wealth from places that he would never have expected to receive anything from'. (Mishqaat, volume 1, page 204)

Hazrat Ibn-e-Abbas radi allahu anhu narrates another Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Allah has said "Whatever My people expect (from Me) is what they get; If someone believes that I will forgive him, and then surely I will forgive all his sins. However, when he associates partners with me then I will not forgive his sins"', (Mishqaat, volume 1, page 204)

It is narrated by Hazrat Abu Bakr radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If a Muslim commits a sin and then repents from it, he will not be known as one who makes a habit of sinning, even if he repeats that sin 70 times in one day'. (Mishqaat, volume 1, page 204)

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam once said: 'There were two friends from amongst the tribe of Bani Israeel; one friend would spend his time worshipping Allah and the other would spend his time committing sins. The friend who would worship Allah would constantly advice his friend to stop committing sins, but he would always receive the reply: "You leave my matter in the Hands of Allah". One day the pious friend found his friend committing a huge sin and in anger he said to him: "Allah will never forgive you and He will never allow you to enter Jannah!" At that moment Allah sent the Angel of Death to seize their souls and once their souls were presented (in the Court of Allah), Allah said (to the sinful friend): "I have forgiven you (with My Mercy) and allow you entry into Jannah". Allah told the other friend: "Could you prevent Me from showering My Mercy on my people?" Allah commanded that this friend be taken into Jahannum'. (Mishqaat, volume 1, page 205)

Hazrat Abdullah bin Abbas radi allahu anhuma narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The state of a dead person (in his grave) is equal to that of a ruined man in search of help from people. A dead person

waits for prayers (for him) from his mother, father, brother or friend. When he receives these prayers, then these prayers are dearer to him than the world and everything in it. The best gift people can send to their dead is prayers (for them)'. (Mishqaat, volume 1, page 206)

Hazrat Abdullah bin Masood radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'One who repents for his sins is the same as the one who has never sinned'. (Mishqaat, volume 1, page 206)

It is reported on the authority of Hazrat Abdullah bin Yasr radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Fortunate is he who has more ASTAGHFAR'S in his Book of Deeds'. (Mishqaat, volume 1, page 206)

FURTHER INFORMATION AND BENEFITS

1. When a Muslim commits sin Allah feels anger. However, when this same Muslim accepts that he has committed sins and asks for Allah's forgiveness then Allah forgives all his sins because His Mercy overcomes His anger. Allah has promised that if someone, sincerely, asks for Allah's forgiveness then Allah will convert all his bad deeds into good deeds.

METHOD OF ASKING FOR ALLAH'S FORGIVENESS

The best way of asking for forgiveness is to perform Wuzu and read 2 Rakaat Namaaz Salaat-ul Tawbah. After having read this he should raise his hands in Dua and ask for Allah's forgiveness. He should show regret for his sins and promise Allah that he will try to refrain from committing these sins again. He should, now, spend his life trying to uphold this promise and should believe that Allah will definitely forgive him.

(27) AZKAR-E-MATHOORA

Any word or sentence which describes Allah's attributes is considered as the praise of Allah. However, there are some words or duas which were used by Huzur sallal lahu alaihi

wasalam to praise Allah, these words or Duas are known as 'Azkar-e-Mathoorah. Reading any of (these) Azkar-e-Mathoorah bring great reward and lead to Jannah therefore some of these Azkar-e-Mathoorah have been mentioned below.

Hazrat Samra bin Jandab radi allahu anhu has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The following 4 praises are better than all other praises:

SUBHAN ALLAH! WAL HAMDU LILLAH! WA LA A ILLAHA ILA LAHU WAL'LAHU AKBAR'.

And in another narration it is said that: 'Allah loves the following 4 praises more than all other praises: SUBHAN ALLAH! WAL HAMDU LILLAH! WA LA A ILLAHA ILA LAHU WAL'LAHU AKBAR.

From these 4, read which ever you want first and whichever you want last. (Mishqaat, volume 1, page 200)

It is reported by Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'the words SUBHAN ALLAH! WAL HAMDU LILLAH! WA LA A ILLAHA ILA LAHU WAL'LAHU AKBAR are dearer to me than everything that the sun rises on'. (Mishqaat, volume 1, page 200)

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whoever reads SUBHAN ALLAH! WA BI HAMDIHI 100 times in one day will have all his sins forgiven, even if they are as much as the depth of the sea'. (Mishqaat, volume 1, page 200)

Hazrat Abu Hurairah radi allahu anhu narrates another Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam has announced: 'There are 2 such words that if read are very light on the tongue but will be very heavy on the scale of deeds (Meezan-e-amal), these words are: SUBHAN ALLAH! WA BI HAMDIHI, SUBHAN ALLAH! HIL AZEEM'. (Mishqaat, volume 1, page 200)

It is reported on the authority of Hazrat Abu Zar radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam was

asked: 'Which word is considered the greatest?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'That which was chosen for the angels (by Allah), SUBHAN ALLAH WA BI HAMDHI'. (Mishqaat, volume 1, page 200)

Hazrat Jabir radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has announced that: 'Whosoever reads the following Dua will have a tree planted for him in Jannah:

SUBHAN ALLAH HIL AZEEM WA BI HAMDHI'. (Mishqaat, volume 1, page 200)

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whoever reads LA ILLAHA ILAL LAHU WAH DAHU LA SHREEKA LAHU LAHUL MULKU WA LAHUL HAMDU WA HOWA ALA KULI SHAI'IN QADEER 100 times in one day will receive the reward of releasing 10 slaves, he will have 100 good deeds written for him, 100 of his sins will be forgiven and all day he will be protected from shaytaan'. (Mishqaat, volume 1, page 201)

Hazrat Bilal bin Yasaar bin Zayd radi allahu anhuma narrates: 'My father relayed to me a Hadith narrated to him by my grandfather in which Hazrat Muhammad sallal lahu alaihi wasalam has said: "Whoever reads ASTAGHFIRULLAH HALAZI LA ILLAHA ILA HOWAL HAYUL QAYOOM WA ATOOBU ILAIHI will have all his sins forgiven". (Mishqaat, volume 1, page 205)

Hazrat Shadaad bin Aaus radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The best forgiveness Dua is:

ALLAHUMA ANTA RABI LA ILAHA ILA ANTA KHALAQTANI WA ANA ABDEEKA WA ANA ALA AHDIKA WA WAA DAKA MASTA TATU AAOZU BIKA MIN SHARI MA SA NAATU ABU U LAKA BI

NAYMATIKA ALAIYA WA ABU U BI ZANBI FAGHFIRLI FA INAHU LA YAGH FIRUZ ZUNUBA ILA ANTA.

Whoever reads this Dua during the day with utter belief of forgiveness and dies before that day ends will enter Jannah. Also, whoever reads this Dua at night with utter belief of forgiveness and dies before the next day will enter Jannah'. (Mishqaat, volume 1, page 204)

Hazrat Abu Hurairah radi allahu anhu reports that in the morning Hazrat Muhammad sallal lahu alaihi wasalam used to read the dua: ALLAHUMA BIKA ASBAHNAA WA BIKA AMSAINAA WA BIKA NAHYAA WA BIKA NAMUTO WA ALAIKAL MASEER and at night Huzur sallal lahu alaihi wasalam used to read the dua: ALLAHUMA BIKA AMSAINAA WA BIKA ASBAHNAA WA BIKA NAHYAA WA BIKA NAMUTO WA ALAIKAN NASHOOR'. (Mishqaat, volume 1, page 209)

Hazrat Ibn bin Uthman radi allahu anhuma narrates: 'I heard my father once tell me that Hazrat Muhammad sallal lahu alaihi wasalam had said: "Whoever reads the following Dua 3 times each day and night will be protected from all forms of evil and loss:

JANNATI KAUN?

BISMILLAH HILAZI LA DURU MA'ASMIHI SHAI'IN FIL ARDHEE WA LA FIS SAMAE WA HOWAS SAMIU UL ALEEM'. (Mishqaat, volume 1, page 209)

Hazrat Maqhuul radi allahu anhu narrates a Hadith from Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'O Abu Hurairah! Read the following words in abundance because they are a treasure from the treasures of Jannah:

LA HOWLA WA LA QUWATA ILA BILAHI'.

In another narration Hazrat Maqhuul radi allahu anhu has said: 'Whoever reads LA HOWLA WA LA QUWATA ILA BILAHI WA LA MANJAA'A MI NALLAHI ILA ILAIHI will have all his worries and problems removed by Allah, the least he will receive is that he will never become dependent on others except Allah'. (Mishqaat, volume 1, page 202)

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Reading LA

HOWLA WA LA QUWATA ILA BILAH is the medication for 99 ailments and illnesses, the least it can do is remove all your worries and problems'. (Mishqaat, volume 1, page 202)

Hazrat Anas radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam once walked past a tree whose leaves had all dried, Huzur sallal lahu alaihi wasalam hit the tree with his cane and watched the dry leaves fall from the tree, then said: 'If anyone reads ALHAMDU LILLAHI WA SUBHAN ALLAH WA LA ILAHA ILAL LAHU WA LAHU AKBAR, then all his sins will fall just like the leaves of this tree have fallen'. (Mishqaat, volume 1, page 202)

Hazrat Jabir radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The best praise is LA ILAHA ILAL LAHU and the best dua is ALHAMDU LILLAHI' (Mishqaat, volume 1,

page 201)



(28) LOVING ALLAH

Hazrat Abu Zar radi allahu anhu narrates that once Hazrat Muhammad sallal lahu alaihi wasalam came to us and said: 'Do you know which good act is loved by Allah?' People started replying: 'Zakat, Hajj, Namaaz, etc'. Huzur sallal lahu alaihi wasalam told us: 'The act loved by Allah is when someone loves others for Allah's Sake and when someone hates others for Allah's Sake'. (Mishqaat, volume 2, page 427)

It is reported on the authority of Hazrat Abu Umamah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whoever loves for Allah, hates for Allah, gives for Allah and refrains for Allah has attained the highest level in his Imaan'. (Mishqaat, volume 2, page 141)

Hazrat Umar radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam said: 'There will be some people that are not among the Auliya (friends of Allah) or the martyrs, however Allah will grant these people so

much respect that the Auliya and martyrs will envy them'. The Sahabah asked: 'Who are these people?' Huzur sallalahu alaihi wasalam said: 'These people will be those who love each other for the Sake of Allah, they will have no relation to each other but still they will care for each other. On the Day of Judgement their faces will be filled with light and on that Day when all others will be in fear, these people will be fearless and happy'. (Mishqaat, volume 2, page 436)

FURTHER INFORMATION AND BENEFITS

1. In the above Hadiths the words 'love for Allah' and 'hate for Allah' are used. The words 'love for Allah' mean loving someone, who is not related to you, for the only reason that he is a true follower of Allah's commands; an example of this that we all love the Prophets, the Sahabah-e-Karam, the Ahl-e-Bayt, etc because they are true followers of Allah's message.

The words 'hate for Allah' mean hating someone or making an enemy of someone for the only reason that he has strayed from Allah's message or because he disrespects Allah, our hate for this person is not because of any worldly reason or malice but only because he disrespects Allah; an example of this is that we hate shaytaan, Abu Lahab, Abu Jahl, etc because they have no respect for Allah or for those who follow Allah's message, we do not hate them because they have caused us any personal loss or damage.

2. Loving someone or hating someone for Allah is an act which leads to Jannah but only if we obey Allah's commands of Namaaz, Zakat, Fasting, Hajj, refraining from haram and embracing halal, etc.

3. The last Hadith mentioned above means that the Auliya and martyrs will look at the high status of these people and feel happiness. The word used in the Hadith is 'envy' but this does not mean that the Auliya and martyrs will feel jealous and wish for that status, because in Islam the status of Auliyas and martyrs is in itself a high status. Therefore, the

word 'envy' in this Hadith implies happiness not jealousy.

THE IMPORTANCE OF LOVING AND HATING FOR THE SAKE OF ALLAH

The importance of loving and hating for the Sake of Allah is explained beautifully in the following Hadith:

Hazrat Ibn Masood radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam once told them: 'From all the Messengers that Allah has sent to guide people there was once a Messenger to whom Allah sent a message that: "Go to My such a such worshipper and tell him that I have granted him all his wishes in this world. He wanted to dedicate his life solely to Me so I helped him control his Nafs (inner desires), he broke all relations with the world to worship me so I granted him a high status and respect among people. Then, ask him that what has he done to fulfil the rights that I have over him?" When this message was passed on to the worshipper he asked: "O Allah! Which act have I forgotten to fulfil?" Allah's reply was: "Have you loved someone for Me or hated someone for Me?"' (Khanzul Aamaal, volume 9, page 3)

Allahu Akbar! Ponder over the above Hadith and understand that this worshipper may have dedicated his life to worshipping Allah but still Allah reminded him that he needs to love for Allah's Sake and hate for Allah's Sake in order to gain Jannah.

(29)FEARING ALLAH

Hazrat Abu Darda radi allahu anhu once heard Huzur sallal lahu alaihi wasalam say (while Hazrat Muhammad sallal lahu alaihi wasalam was sat on the Mimbar): 'He who fears standing in the Court of Allah is promised two Jannahs'. Upon hearing this, Hazrat Abu Darda radi allahu anhu asked: 'Even if he commits adultery and robbery, Ya Rasullulah sallal lahu alaika wasalam?' Hazrat Muhammad sallal lahu alaihi wasalam repeated: 'He who fears standing in the Court of Allah is promised two

Jannahs'. Hazrat Abu Darda radi allahu anhu again asked: 'Even if he commits adultery and robbery, Ya Rasullulah sallal lahu alaika wasalam?' For a third Hazrat Muhammad sallal lahu alaihi wasalam said: 'He who fears standing in the Court of Allah is promised two Jannahs'. Hazrat Abu Darda repeated his question for a third time: 'Even if he commits adultery and robbery, Ya Rasullulah sallal lahu alaika wasalam?' Hazrat Muhammad sallal lahu alaihi wasalam replied: 'Even if Abu Darda loses all his respect and value in society (he will still have two Jannahs)'. (Mishqaat, volume 1, page 207)

Hazrat Osama bin Zayd radi allahu anhu narrates that: 'On the Day of Judgement all eyes will be crying in fear except 4 types of eyes. These 4 types of eyes will be: those eyes who used to cry, in the world, due to the fear of Allah; those eyes which were harmed during participation in Jihad; those eyes which stayed away from all things which Allah had declared haram and, finally, those eyes which used to remain awake at night in Allah's worship.

Regarding those who remain awake at night in worship, Allah points out to the angels: "Look at my obedient servants; while others sleep, they themselves have sacrificed their sleep in order to seek My mercy and praise Me. You are My witnesses that I have forgiven them". (Khanzul Aamaal, volume 2, page 308)

FURTHER INFORMATION AND BENEFITS

1. The fear of Allah in our hearts will lead us to Jannah. The fear of Allah is the foundation for all our good deeds because only when we fear Allah and remember that Allah is aware of our every thought and action do we continuously carry out good deeds and refrain from bad deeds.

(30) REMEMBERING DEATH

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has advised us: 'Always remember death'. (Mishqaat, volume 1, page 140)

It is reported on the authority of Hazrat Ibn-e-Masood radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam once told the Sahabah-e-Kiram: 'Show shame in the Court of Allah'. The Sahabah-e-Kiram replied: 'Ya Rasullulah sallal lahu alaika wasalam, without a doubt we are ashamed in the Court of Allah, Alhamdulillah'. Hazrat Muhammad sallal lahu alaihi wasalam told them: 'What I mean by being ashamed in the Court of Allah is that protect your mind from bad thoughts; protect your stomach (be aware that you only eat Halal food); remember death and he who remembers the Hereafter, has to forget the beauty of this world. Anyone who follows this advice will prove that he is truly sorry and ashamed in the Court of Allah'. (Mishqaat, volume 1, page 105)

Hazrat Abdullah ibn Umar radi allahu anhu narrates that: 'Once Hazrat Muhammad sallal lahu alaihi wasalam held both of my shoulders and said: "Live in this world as if you are a traveller"'. Hazrat Abdullah ibn Umar radi allahu anhuma always used to advise: 'During the night, do not wait for the morning and if you see daylight then do not expect to see nightfall. Take advantage of your health before you are inflicted with illness and during your lifetime make preparations for your death'. (Mishqaat, volume 1, page 139)

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'A person should not wish for death because if he is good then he can carry out more good deeds and if he is bad then, maybe, he can repent for his sins'.

(Mishqaat, volume 1, page 139)

FURTHER INFORMATION AND BENEFITS

1. The reason remembering death is a key to Jannah is because when someone constantly reminds himself that one day he is going to leave this world and he continues to acknowledge that all his wealth, properties and luxuries will all be left behind when he dies, then his heart will be filled

with hatred for this world and he will spend all his time preparing for his eternal board. Every step he takes he will remember that he is one moment nearer to death and this will help him abstain from carrying out bad deeds and entice him towards good deeds and acts.

(31) VISITING THE SICK

It is reported on the authority of Hazrat Thobaan radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When a Muslim goes to visit his ill Muslim brother, then till he does not return home, he is continuously picking the fruits of Jannah'. (Mishqaat, volume 1, page 133)

Hazrat Ali radi allahu anhu narrates that he once heard Hazrat Muhammad sallal lahu alaihi wasalam announce that: 'Any Muslim who goes to visit his ill Muslim brother, in the morning, has 70 thousands angels pray (till nightfall) for Allah's Mercy to be showered upon him. Also, any Muslim who goes to visit his ill Muslim brother, at night, has 70 thousand angels pray (till daylight) for Allah's Mercy to be showered upon him. Furthermore, Allah has a garden prepared for him in Jannah'. (Mishqaat, volume 1, page 135)

It is reported on the authority of Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If a person performs Wuzu (and it is a good Wuzu) and then he leaves his house to visit his ill Muslim brother (with the intention of reward), then he will be kept away from Jahannum the length of 60 years'. (Mishqaat, volume 1, page 135)

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam relays the good news that: 'When a Muslim leaves his house to visit a sick person, then at that moment an angel announces: "You are a good person and your walking is for a good cause, therefore you have gained a level in Jannah"'. (Mishqaat, volume 1, page 138)

It is reported on the authority of Hazrat Jabir radi allahu anhu

that Huzur sallal lahu alaihi wasalam has said: 'When someone goes to visit an ill person, he is under the constant shade of Mercy and when he sits down; it is as if he is drenched in that Mercy'. (Mishqaat, volume 1, page 138)

Hazrat Abu Hurairah radi allahu anhu reports that once Hazrat Muhammad sallal lahu alaihi wasalam went to visit a sick person and told him: 'I have good news for you, Allah has declared that fever is His fire. When a Muslim is inflicted with fever (in this world) it means that on the Day of Judgement this fever will be considered as time spent in punishment, thus, the time he spends in Jahannum will be reduced'. (Mishqaat, volume 1, page 138)

It is reported on the authority of Hazrat Umar bin Khattab radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When you visit a sick person ask him to pray for your forgiveness because the Dua of a sick person is equal to the Dua of an angel'. (Mishqaat, volume 1, page 138)

Hazrat Ibn-e-Abbas radi allahu anhu reports that when visiting the sick it is Sunnah to sit near the ill person for a short while and to reduce noise'. (Mishqaat, volume 1, page 138)

Hazrat Saeed bin Masayab radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When visiting the sick, it is best to leave quickly (sit for only a short while)'. (Mishqaat, volume 1, page 138)

Hazrat Shadaad bin Oaus and Hazrat Dhajee radi allahu anhuma once went to visit an ill Muslim. Upon seeing this Muslim they asked: 'In what state did you spend your morning?' The Muslim replied: 'I spent my morning in Mercy'. Hazrat Shadaad told him: 'Hear the good news that you have paid your due for your sins and are forgiven (by Allah). I have heard Hazrat Muhammad sallal lahu alaihi wasalam say that Allah has announced: "When a Muslim is

struck with illness and he continues to praise Me (during his illness), then he achieves strength and well-being in such a state that all his sins are forgiven (he is as sinless as the day he was born)". Allah, also, tells the angels: "(O angels!) I had struck My servant with illness, therefore (during his illness)

write in his Book of Deeds all the good deeds that he used to commit when he had health". (Mishqaat, volume 1, page 138)

This means that all those good acts that a person carries out when he is healthy, are written again in his Book of Deeds when he is ill (even though during his illness he did not carry out any good act).

(32) TRUTHFUL BUSINESSMAN

Hazrat Abu Saeed radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said that: 'An honest and truthful businessman will be among the Prophets Alaihi mus'salam, the truthful ones and the martyrs on the Day of Judgement'. (Mishqaat, volume 1, page 242)

The meaning of the above Hadith is that if we want to enter Jannah on the Day of Judgement, then we need to conduct our business matters with utmost honesty and we need to earn money via halal activities. If we earn halal money, then on the Day of Judgement Allah will

allow us to enter Jannah with the Prophets Alaihi mus'salam; the truthful ones and the martyrs. It is also important to remember that earning a halal income is a form of worship and we can never forget that our Prophet Hazrat Muhammad sallal lahu alaihi wasalam was, himself, a truthful businessman therefore following this Sunnah will definitely lead to Jannah.

(33) LENIENCY IN MATTERS OF GIVING AND TAKING

It is reported on the authority of Hazrat Huzaifah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'In one of the Ummahs that came before you there was

a man who was near to death. The angel of death (Mala'iqul Maut) came to remove his soul, once his soul had been removed the angels asked the man: "Are you aware of any good deed which you may have carried out?" The man replied: "I cannot think of any good deed which I may have carried out". The angels urged him to think hard. The man then answered: "I cannot think

of any good deed, but I do know that as a trader I maintained leniency towards people in matters of giving and taking. I would allow those able to pay me extra days to repay their debt and I would forgive the debt of those who were unable to repay their debt". It was because of his habit of leniency that Allah forgave him and he entered Jannah.'

(Mishqaat, volume 1, page 243)

Hazrat Jabir radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'May Allah show mercy towards anyone who practices leniency in the matters of buying and selling'. (Mishqaat, volume 1, page 243)

FURTHER INFORMATION AND BENEFITS

1. It is evident in the above 2 Hadiths that showing leniency when buying or selling or when dealing with matters involving debt is an act which invites Allah's mercy and is a path which leads to Jannah.

(34) TRUTHFULNESS

It is part of a Muslim's akhlaq (manners) to speak the truth at all times. Speaking the truth is another key to Jannah. A select few Hadiths have been mentioned below on the topic of truth.

It is reported on the authority of Abdullah bin Masood radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Make it your duty to always speak the truth because speaking the truth leads to good deeds and these good deeds will lead to Jannah. One who always speaks the truth is known as "the truthful one" in the court of Allah. Refrain from lying because lies are the root to evil and evil leads to Jahannum. One who continuously lies is known as "the liar" in the court of Allah'.

(Mishqaat, volume 2, page 412)

Hazrat Anas radi allahu anhu narrates a Hadith in which Hazrat Muhammad sallalahu alaihi wasalam has promised: 'if you accept the following 6 things, from me, then I promise that I will allow you entry into Jannah:

- (a) when you speak don't lie;
- (b) if you make a promise then don't break the promise;
- (c) when entrusted with something then don't abuse that trust;
- (d) lower your gaze at all times;
- (e) stop your hands from carrying out bad deeds;
- (f) keep your bodies covered'.

It is reported by Hazrat Anas radi allahu anhu that Hazrat Muhammad sallalahu alaihi wasalam has said: 'He who stops lying will have a house made for him on the edge of Jannah (even though lying was useless for him); he who is in the right but even then he stops an argument will have a house built for him in the middle of Jannah and he who corrects his conduct will have a house built for him in the best part of Jannah'. (Mishqaat, volume 2, page 412)

(35)NIKAH

Anyone who gets married in order to save himself from sin has taken steps closer to Jannah.

Hazrat Anas radi allahu anhu narrates that Hazrat Muhammad sallalahu alaihi wasalam has said: 'Anyone who gets married has completed half of his Imaan. He should now complete the other half of his Imaan by fearing Allah'. (Mishqaat, volume 2, page 268)

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallalahu alaihi wasalam has said: 'Allah helps 3 types of people:

- (a) that slave who intends to pay his master money in order to be freed;
- (b) that person who intends to marry to protect himself from sin;
- (c) that person who fights for Allah's Cause'.

(Mishqaat, volume 2, page 267)

Hazrat Abu Ayub Ansari radi allahu anhu has reported that

Hazrat Muhammad sallal lahu alaihi wasalam has said: '4 things are Sunnahs of the Prophets: nikah; miswaak; maintaining their dignity and wearing perfume'. (Tirmidhi, volume 1, page 128)

(36)RAISING DAUGHTERS

Hazrat Aisha radi allahu anha narrates that once a woman came to her, with her two daughters, in search of food. Hazrat Aisha radi allahu anha could not find anything apart from one khajoor (date) which she, then, presented to the woman. Hazrat Aisha radi allahu anha watched as the grateful woman broke her date in half and gave one piece each to both of her daughters. Later on, Hazrat Muhammad sallal lahu alaihi wasalam returned home and Hazrat Aisha radi allahu anha relayed this event to him. Hazrat Muhammad sallal lahu alaihi wasalam told Hazrat Aisha radi allahu anha: 'Whoever, takes on the responsibility of these girls will find that, on the Day of Judgement, these girls will shield him from Jahannum'. (Bukhari, volume 1, page 190)

It is reported on the authority of Hazrat Ibn-e-Abbas radi allahu anhuma that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whoever is blessed with a daughter and he doesn't bury her alive nor insult her nor prefer his sons over her will find that Allah will allow him to enter Jannah'.

(Mishqaat, volume 2, page 423)

Hazrat Ibn-e-Abbas radi allahu anhuma narrates another Hadith in which Hazrat Muhammad sallal lahu alaihi wasalam has relayed the good news that: 'Anyone who raises 3 daughters or sisters in such a way that he teaches them manners and shows mercy and love towards them, until each of them are married, will be rewarded with Jannah'. Upon hearing this, a Sahabah asked: 'What if he has two daughters or sisters?' Muhammad sallal lahu alaihi wasalam replied: 'He will receive this reward even if he has two daughters or sisters'. Then, a Sahabah asked: 'What if he only has one?' So, Muhammad sallal lahu alaihi wasalam replied: 'Even if he has one daughter or sister, he will be rewarded in the same way'. (Mishqaat, volume 2, page 423)

FURTHER INFORMATION AND BENEFITS

1.The first Hadith mentioned above tells us that anyone who raises daughters will find that on the Day of Judgement these daughters will protect him from Jahannum. Never mind entering Jahannum, on the Day, he will not even be able to look towards Jahannum. The reward of raising daughters is this huge because the raising of daughters brings many difficulties therefore showing patience towards these difficulties reaps abundant rewards.

2.In the second Hadith, raising daughters is a key to Jannah for parents but only on the condition that the needs of sons are not given greater importance over the needs of daughters. A level of equality and fairness must be shown for both sons and daughters, no compromises should be made in matters of education or up-bringing.

(37) PLEASING THE HUSBAND

Hazrat Anas radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If a woman performs her 5 daily prayers; fasts during the month of Ramadhan; covers her body and ensures that she obeys and pleases her husband, she will be given the glad tidings of entering Jannah via any door she pleases'. (Mishqaat, volume 1, page 210)

It is reported on the authority of Hazrat Umm-e-Salma radi allahu anha that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Any woman, who dies in such a state that her husband is happy with her, will be granted Jannah'. (Mishqaat, volume 1, page 218)

FURTHER INFORMATION AND BENEFITS

1.It is farz upon all women to obey the commands of Allah and, also, ensure that they please their husbands. Allah has promised that if a woman spends her life pleasing her husband then Jannah will be her final abode.

(38) DEATH OF CHILDREN

Hazrat Anas radi allahu anhu reports that Hazrat Muhammad

sallal lahu alaihi wasalam has stated: 'If any three, young children of a Muslim die then Allah's Mercy will guide that Muslim straight to Jannah'. (Bukhari, volume 1, page 167)

It is reported on the authority of Hazrat Abu Saeed radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam once told a group of Muslim women that: 'If any woman has to undertake the death of her three, young children will find that on the Day of Judgement these children will be her shield from Jahannum'. A woman asked: 'What if two children die?' Huzur sallal lahu alaihi wasalam replied: 'Even the death of two children will protect her from Jannah'. (Bukhari, volume 1, page 167)

FURTHER INFORMATION AND BENEFITS

1.Countless Hadiths can be found which point out the mercies that descend upon a Muslim when his child dies. The Hadiths mentioned above show that Jannah is the reward for any Muslim who shows patience at the time of his child's death. It is mentioned in a Hadith (Mishqaat, volume 1, page 153) that on the Day of Judgement, even a child which was miscarried will shield his parents from Jahannum and lead them to Jannah.

(39)OBEDIENCE TOWARDS PARENTS

Hazrat Ma'awiya bin Jaheema radi allahu anhu narrates that Jaheema once came to Hazrat Muhammad sallal lahu alaihi wasalam and said 'Ya Rasullulah sallal lahu alaihi wasalam I intend to go to Jihad and have come for your permission'. Hazrat Muhammad sallal lahu alaihi wasalam asked him: 'Is your mother alive?' Jaheema replied; 'Yes'. Therefore, Hazrat Muhammad sallal lahu alaihi

wasalam told him: 'Dedicate your time to looking after your mother, this is your Jihad'. (Mishqaat, volume 2, page 421)

Hazrat Abu Umama radi allahu anhu reports that once a man asked Hazrat Muhammad sallal lahu alaihi wasalam: 'What rights do parents have over their children?' Huzur sallal lahu alaihi wasalam replied: 'Your parents are your Jannah and your Jahannum!' (Mishqaat, volume 2, page 421)

It is reported on the authority of Hazrat Ibn-e-Abbas radi allahu

anhuma that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'He who is obedient towards his parents will have all the doors of Jannah opened for him, and he who is obedient towards only one of his parents will have only one door of Jannah opened for him. Also, he who is disobedient towards his parents will have one door of Jahannum opened for him'. (Mishqaat, volume 2, page 421)

In another Hadith, Hazrat Ibn-e-Abbas radi allahu anhu reports that Hazrat Muhammad sallal lahu

alaihi wasalam once relayed the good news to the Sahabah-e-Karim that: 'Any child who gazes lovingly towards his parents will be rewarded with one accepted Hajj for each loving gaze'. Upon hearing this, one man asked: 'Even if he looks at his parents with a loving gaze a hundred times each day?' Huzur sallal lahu alaihi wasalam replied: 'Yes! Allah is the Most Merciful and Most Kind'.

(Mishqaat, volume 2, page 421)

Hazrat Abu Darda radi allahu anhu reports that a man once came to him and said: 'I have a wife and my mother is demanding that I divorce her'. Hazrat Abu Darda radi allahu anhu told the man: 'I have heard Hazrat Muhammad sallal lahu alaihi wasalam say: "The father is the middle door to Jannah. If you want you can destroy that door and if you want you can protect that door"'. (Tirmidhi, volume 2, page 12)

FURTHER INFORMATION AND BENEFITS

1. It is Farz upon children to obey and look after their parents. Causing even the slightest bit of harm

to our parents is Haram. Pleasing and obeying our parents will lead us to Jannah because they are one of our biggest keys to Jannah. In today's society it has become common amongst the youth to disobey and disrespect their parents. They fail to acknowledge that by disobeying their parents, they are disobeying Allah and therefore the doors of Jannah are closing on them. Ensuring that we respect, obey and look after our parents invites Allah's Mercy to be showered upon us. May Allah give us all the opportunity to obey and look after our parents and to ultimately

gain Jannah.

(40)KINDNESS TOWARDS RELATIVES

On the Day of Judgement we will be questioned on the manner in which we treated our relatives and if we have shown kindness towards our relatives then Allah will allow us to enter Jannah. Some Hadiths which show the importance of kindness towards relatives have been mentioned below.

It is reported by Hazrat Aisha radi allahu anha that Hazrat Muhammad sallal lahu alaihi wasalam has

said: 'Kinship hangs from the skies and announces: "He who joins ties with me, Allah will join ties with him and he who breaks ties with me, Allah will break ties with him"'. (Mishqaat, volume 2, page 419)

It is reported on the authority of Hazrat Jabeer bin Mat'aam radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has warned that: 'Anyone who breaks relations with their relatives will not enter Jannah'. (Mishqaat, volume 2, page 419)

Hazrat Amr bin Shaeab radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'kinship is like a branch, just like one branch has many other small branches rooting out from it. He who joins ties with this kinship, Allah will join ties with him. In the same way, he who breaks ties with this kinship, Allah will break ties with him. On the Day of Judgement this kinship will say: "O Allah so and so joined ties with me so take him into Jannah and O Allah so and so broke ties with me so take him into Jahannum'. (Kanzul Aamaal, volume 3, page 207)

Hazrat Abu Umamah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'After me, no other Prophet will come and after you, no other Ummah will come. You will enter Jannah if you worship Allah; pray your Namaaz five times a day; fast during the month of Ramadhan; show mercy and kindness towards your relatives; pay Zakaat on your wealth and obey your leaders'. (Kanzul Aamaal, volume 20, page 358)

FURTHER INFORMATION AND BENEFITS

1. The above Hadiths point out that showing kindness

towards relatives and lending a helpful hand during their good and bad times will lead us to Jannah. Breaking ties with relatives and not helping them in their time of need will mean that we will be pushed into the Fire of Jahannum.

2. In today's society people fail to remember that breaking ties with relatives is Haram. Over small and meaningless matters brothers and sisters drift apart from each other and declare that they no longer wish to be related to each other. We must always ensure that we try our utmost to maintain our relations and not allow any relation to be cut off.

3. Hazrat Muhammad sallal lahu alaihi wasalam has taught us that if any relation tries to break ties with us then we should continue to maintain our ties with him and if anyone hurts us in any way then we should continue to forgive them. Not showing kindness towards our relatives and breaking ties with them is not part of the teachings of Islam or the Sunnah of Hazrat Muhammad sallal lahu alaihi wasalam, therefore we should refrain from such acts and deeds.

4. The only instance in which we are given permission by the Shariah to break ties with our relatives is when they openly go against the teachings of Islam and break the rules of Shariah, for example: if we have a relative who openly declares that he does not believe in Allah or he disregards parts of the Shariah and fails to follow the Shariah correctly, then it is important that we break ties with this relative. If a relative openly involves himself with acts which are Haram in Islam then we should first try to bring him back onto the straight path and explain to him that his actions are not acceptable, if he takes heed of this advice and changes then relations must be maintained but if he still decides to continue with his lifestyle of sin then all ties with him must be broken.

(41) GOOD CONDUCT TOWARDS NEIGHBOURS

Islam has appointed rights to our neighbours and it is Farz upon us to fulfil these rights. Fulfilling these rights and maintaining a happy and peaceful relationship with our neighbours will allow us entry into Jannah.

Hazrat Abu Hurairah radi allahu anhu narrates that someone once came to Huzur sallal lahu alaihi wasalam and said: 'Such a such woman stands in Namaaz all night long, fasts all day long and gives Sadaqah however she causes mischief for her neighbours via her tongue'. Huzur sallal lahu alaihi wasalam announced: 'That woman has gained no good deeds, her ultimate abode is Jahannum'. Another person said: 'Such a such woman only performs her Farz, five daily prayers and gives cheese cubes as Sadaqah however she never causes any pain or hurt in any way for anyone'. Hazrat Muhammad sallal lahu alaihi wasalam announced: 'That woman has gained Jannah'.

(Kanzul Aamaal, volume 9, page 111)

FURTHER INFORMATION AND BENEFITS

1. Just like parents, relatives, brothers and sisters have rights over us, in the same way our neighbours also have rights that we must fulfil. Hazrat Muhammad sallal lahu alaihi wasalam used to say: 'Hazrat Jibrail alaihi salam used to emphasise the importance of rights of neighbours so much that I started to feel that maybe neighbours may have to be included in wills too'. (Mishqaat, volume 2, page 422)

2. The most important right that our neighbours have is that we never cause them any harm, pain or upset them in any way; instead we should always aim to ensure that our neighbours are happy with our behaviour towards them and we should always lend a helping hand to them when ever needed. There is a Hadith in which we have been warned that: 'If someone's behaviour or actions have created fear in his neighbours heart, then that person will not enter Jannah'. (Mishqaat, volume 2, page 422)

3. All that we need to remember is that if we treat our neighbours with kindness and love then we will enter Jannah. However, if our behaviour towards our neighbours is hostile then we shall enter Jahannum.

(42) LOVING THE ORPHAN

Islam places great emphasis on showing love and mercy towards orphans.

It is reported on the authority of Hazrat Abu Umamah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whosoever shows mercy towards an orphan by placing his hand on the orphans head (and he does this to please Allah), will find that he is rewarded according to the number of hairs that came under his hand (when he placed his hand on that orphans head). Also, whosoever treats an orphan boy or girl with love will be this close to me in Jannah (Huzur sallal lahu alaihi wasalam joined his fingers together to demonstrate how close he will be to that person)'. (Mishqaat, volume 2, page 423)

Hazrat Ibn-e-Abbas radi allahu anhuma narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'He who gives an orphan shelter and provides him with food and drink will have Jannah made Wajib upon him. However, he must ensure that he doesn't indulge in such sins which cannot be forgiven (i.e. associating partners with Allah, etc)'. (Mishqaat, volume 2, page 423)

It is reported on the authority of Hazrat Uqbah bin Amir radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'There is a house in Jannah which is called Dar-ul-Farah (house of happiness). Only those who have created happiness in the hearts of orphans, will live in that house'. (Kanzul Aamaal, volume 3, page 98)

Hazrat Abu Hurairah radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has declared that: 'From amongst the houses of all Muslims, the best house is that in which an orphan lives and that orphan is treated with the best of conduct and showered with love and mercy'. (Mishqaat, volume 2, page 423)

FURTHER INFORMATION AND BENEFITS

1. The above mentioned Hadiths all point out that taking on the responsibility of an orphan holds great importance in Islam and invites the Mercy of Allah and the protection of Hazrat Muhammad sallal lahu alaihi wasalam. The act of showing love towards an orphan will lead us into Jannah, therefore, may Allah open our hearts to care for an orphan and ultimately prepare for Jannah

(Ameen).

(43)GOOD CONDUCT

Manners, respect for others and kindness are all considered part of a good conduct. Having a personality which creates an atmosphere of love and harmony is beneficial in this world and the Hereafter, this is because good conduct means we are loved and respected by others and in the Hereafter this good conduct will alleviate our status.

It is reported by Hazrat Nawaas bin Sam'aan radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam was asked: 'What is good and what is sin?' Huzur sallal lahu alaihi wasalam replied: 'Good is a good conduct and sin is that which stings in your heart and you consider it a bad act and people are aware of this'. (Mishqaat, volume 2, page 431)

It is reported on the authority of Hazrat Abdullah bin Amr radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'From amongst you all, the one most beloved to me is the one with the best conduct'. (Mishqaat, volume 2, page 431)

A man from the tribe of Mazeena has reported that people once asked Huzur sallal lahu alaihi wasalam: 'Ya Rasul! What is the best gift given to man?' Huzur sallal lahu alaihi wasalam replied: 'Good conduct'. (Mishqaat, volume 2, page 431)

Hazrat Abu Darda radi allahu anhu has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'On the Day of Judgement, the deed which will weigh the heaviest on our Scale of Deeds (Meezaan) will be our good conduct. Allah dislikes those who have bad manners and no modesty'. (Mishqaat, volume 2, page 431)

It is reported by Hazrat Aisha radi allahu anha that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'A Muslim with good conduct can reach the status of the Muslim who spends his nights standing in Prayer and spends his days fasting'. (Mishqaat, volume 2, page 432)

Hazrat Abu Zar radi allahu anhu has reported that Hazrat Muhammad sallal lahu alaihi wasalam once relayed to him the following advice: 'Wherever you are always fear Allah; after having

sinned always carry out a good deed, so that your good deed can wipe out the bad deed and whenever you meet others always maintain a good conduct'. (Mishqaat, volume 2, page 432)

It is reported on the authority of Hazrat Ibn Umar radi allahu anhuma that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'On the Day of Judgement the person who I will love the most will be he who has the best conduct'. (Kanzul Aamaal, volume 3, page 10)

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If 3 things are found in someone, then (on the Day of Judgement) Allah will simplify his account and he will enter Jannah:

- (a) he gives to those who take away from him.
- (b) he forgives those who hurt him.
- (c) he joins ties with those who want to break ties with him'.

(Kanzul Aamaal, volume 20, page 267)

It is reported by Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The things that will lead to more people going into Jannah are the fear of Allah and good conduct. Also, the things that will lead to more people entering Jahannum will be the mouth and the body'. (Mishqaat, volume 2, page 412)

Hazrat Ali radi allahu anhu has advised that: 'Develop good conduct because this will allow you entry into Jannah'. (Kanzul Aamaal, volume 3, page 11)

FURTHER INFORMATION AND BENEFITS

1. The above Hadiths all emphasise the importance of good conduct because good conduct is also a key to Jannah. It has to be remembered that any act or manner which is liked by the Shariah and was practiced by Huzur sallal lahu alaihi wasalam is what Islam considers part of a good conduct. No matter how much the world considers an act to be part of a good conduct, if it goes against the Shariah and was not liked by Hazrat Muhammad sallal lahu alaihi wasalam then it is not good conduct. Also, no matter how much the world considers an act to be bad manners if it is accepted by the

Shariah and was part of Hazrat Muhammad sallal lahu alaihi wasalam's personality then it is part of a good conduct

(44) PROTECTION OF THE TONGUE AND THE BODY

It is reported on the authority of Hazrat Sahl bin Sa'ad radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'I can guarantee Jannah for the one who can guarantee that he can protect his tongue and conceal his body'. (Tirmidhi, volume 2, page 63)

Hazrat Aisha radi allahu anha has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Two types of people will enter Jannah, one will be those who guard their tongue and the other will be those who cover and conceal their bodies (men and women both hide those parts of their bodies which the Shariah requires them to cover)'. (Kanzul Aamaal, volume 2, page 63)

FURTHER INFORMATION AND BENEFITS

1. The tongue can lead to many sins. We can speak words of kufr or shirk without even realising what we are saying and we can also use our tongue to hurt others. Therefore, we are commanded to guard and protect our tongue so that we may save ourselves from sins such as lying and backbiting. Also, we are required to cover certain parts of our bodies in order to save ourselves from sins such as adultery, etc. The above Hadith shows that if we can protect our tongue and body from sin then we can achieve Jannah.

(45) REMOVING OBSTACLES FROM PATHWAYS

Hazrat Abu Hurairah radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'A man was walking when he came upon a branch of nettles, he removed these nettles. Allah was so pleased with this act that he forgave all the sins of that man'. (Tirmidhi, volume 2, page 17)

In another Hadith Hazrat Abu Hurairah radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'A man walked past a branch of a tree and found that it was in the road, he decided to remove that branch from harms way in order to protect other Muslims. Therefore, that man entered Jannah'. (Mishqaat, volume 1, page 168)

Hazrat Abu Barza radi allahu anhu once asked Huzur sallal lahu alaihi wasalam to teach him any good deed which he can benefit from, so Hazrat Muhammad sallal lahu alaihi wasalam said: 'Remove obstacles from the pathways and roads that Muslims use'. (Mishqaat, volume 1, page 168)

FURTHER INFORMATION AND BENEFITS

1. The removing of an obstacle from the road or pathway is a very small deed; however, Allah loves this small deed so much that He has promised Jannah to anyone who practices this deed.

(46) FORGIVING OTHERS

Hazrat Anas radi allahu anhu has narrated that on the Day of Judgement, when everyone will be standing in the Court of Allah, an announcer will stand and announce: 'Can all those whose reward is with Allah stand and enter Jannah!' People will ask: 'Who are these people whose reward is with Allah?' The announcer will declare: 'All those who forgave others'. Upon hearing this thousands of people will stand and begin to enter Jannah without any questioning from Allah. (Kanzul Aamaal, volume 3, page 214)

FURTHER INFORMATION AND BENEFITS

1. If anyone hurts us in any way or makes a mistake then whether they ask for our forgiveness or not we should still forgive them because if we forgive others in this world, then Allah will forgive us in the Hereafter and thus allow us to enter Jannah.

(47) LOOKING AFTER GUESTS

Hazrat Anas radi allahu anhu once told his brother Hazrat Bara'a bin Malik radi allahu anhuma: 'O Bara'a! When someone treats his guest with love, respect and honour and asks for no reward or favour in return, then Allah rewards this person by sending 10 angels to his house and these angels spend one whole year (in that house) praising Allah and praying for that person's forgiveness. When one year passes the reward of everything that the angels had been reading is awarded to that person and Allah promises that when that person enters Jannah, he will be fed the

best food found in Jannah' (Kanzul Aamaal, volume 9, page 53)

FURTHER INFORMATION AND BENEFITS

1. It is clear in the Hadith mentioned above that Allah loves those who ensure that they look after and take care of their guests. Allah prepares such a beautiful reward for all those who look after their guests.

(48) SAYING SALAM AND SHAKING HANDS

Hazrat Salman radi allahu anhu has narrated a Hadith which tells us that whenever a Muslim says Salam to and shakes hands with another Muslim, then both their minor sins fall from their Book of Deeds just like dry leaves fall from trees as a result of strong winds and they are both forgiven, even if their minor sins are as deep as the ocean'.

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'You cannot enter Jannah until you become believers and you cannot become believers until you love each other. The best way to increase love for each other is by saying Salam to each other'. (Mishqaat, volume 2, page 397)

Hazrat Ibn Umar radi allahu anhuma has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Any Muslim who says Salam to 20 other Muslims will have Jannah made Wajib upon him'. (Kanzul Aamaal, volume 9, page 68)

It is reported on the authority of Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam said to him: 'O my son! When you enter your house say Salam to your family members because this Salam will shower you and your family with blessings'. (Mishqaat, volume 2, page 391)

It is reported by Hazrat Bara'a bin Aazaab radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When two Muslims meet and shake hands, their sins are forgiven before they separate (meaning small sins)'. (Mishqaat, volume 2, page 401)

In another Hadith Hazrat Bara'a bin Aazaab radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'He who reads 4 Rakaat before midday, is like the one who

prays these Rakaats on the Night of Qadr. Also, when two Muslims shake hands; all their sins are shaken off'.

(Mishqaat, volume 2, page 403)

FURTHER INFORMATION AND BENEFITS

1. Islam gives importance to Salam because Salam spreads love between Muslims and creates an atmosphere of unity and peace.
2. Another Hadith mentioned above shows that saying Salam to our family members is Sunnah and invites the mercy and blessings of Allah.

(49) MODESTY AND HUMILITY

It is reported by Hazrat Abu Saeed radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'If anyone shows even one bit of humility in the Court of Allah, then Allah will increase his level in Jannah, so much so that Allah will send him among the Iliyeen (the people on the highest level in Jannah). On the other hand, anyone who shows even one bit of arrogance in the Court of Allah, then Allah will decrease his level, so much so that he will be placed among the Asfal Asaafeleen (the people on the lowest level in Jahannum)'. (Kanzul Aamaal, volume 3, page 66)

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The giving of Sadaqah does not decrease your wealth; Allah increases the respect in society of those who forgive others and Allah increases the status of those who shew modesty for Allah'. (Tirmidhi, volume 2, page 23)

FURTHER INFORMATION AND BENEFITS

1. Allah loves those who practice modesty and humility and Allah's wrath is upon those who are stubborn and arrogant. Modesty is when someone feels that he is not better than other people and he does not treat others with disrespect. Whereas, arrogance is when someone feels that he is better than other people and treats those that he considers lower in status or wealth with disrespect.
2. Sheikh Ma'adi has said: 'My peer, Sheikh Shuhaab-ud-Deen

Soharwardi rahmatullah alaih, gave me two pieces of advice when he took me on a boat. The first piece of advice was that don't ever consider yourself better than others and the second advice was don't consider others to be lower than you'.

(50) DIGNITY AND SHAME

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Preserving our dignity is part of Imaan and Imaan leads to Jannah. Having no shame is part of injustice and that leads to Jahannum'. (Kanzul Aamaal, volume 3, page 71)

Hazrat Abu Hurairah radi allahu anhu has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Imaan has over 70 branches. The best branch is LA ILLAHA ILALLAH and the lowest branch is removing an obstacle from the road or pathway. Dignity is one of the biggest branches of Imaan'. (Mishqaat, volume 1, page 12)

FURTHER INFORMATION AND BENEFITS

1. Dignity and shame are part of Imaan because those who have shame and want to protect their dignity refrain from carrying out many wrong deeds and therefore their dignity protects their Imaan.

(51) PATIENCE

Hazrat Ali radi allahu anhu narrates a Hadith in which we are told that: 'Patience is divided into 3 categories: the first is patience during hardships, the second is patience in worship and the third is patience from sins. Those who show patience during hardships and problems have 300 levels written for them, by Allah. Those who practice patience in worship have 600 levels written for them, by Allah. Finally, those who show patience from sins have 900 levels given to them by Allah'.

FURTHER INFORMATION AND BENEFITS

1. Patience means to control our desires and to fight bad or forbidden desires.

2. PATIENCE IN HARDSHIP - without a doubt when we face difficult times we feel various emotions; anger,

helplessness and irritation at having no control over the situation. We feel trapped in that situation and resort to all sorts of tactics, acceptable or not, in order to end our misery. If we are able to control ourselves from carrying out acts of sin or pronouncing unacceptable words then this is called patience in hardship.

3. PATIENCE IN WORSHIP - in this case showing patience is when we continue to worship Allah and obey His commands despite any difficulties we may face. An example is if on a scorching hot day we are fasting but in dire need of water, when suddenly we find a glass of ice cold water, in this situation we need to fight our desire of wanting to drink that glass of water and remind ourselves that we are fasting and forbidden from drinking that water.

4. PATIENCE FROM SIN - this is when we are surrounded by acts of sin and we protect ourselves from those sins, for example - being in the presence of a beautiful woman and stopping yourself from carrying out an act of adultery, this is patience from sin.

5. The above mentioned Hadith is clear that patience is loved by Allah and the reward that Allah presents to a Muslim for showing patience is beyond comprehension. Those who practice patience know that Allah is always helping them and assisting them in fighting their bad desires.

(52) PROTECTION

Hazrat Abu Hurairah radi allahu anhu has reported that Hazrat Muhammad sallal lahu alaihi wasalam thrice called religion 'protection'. The Sahabah-e-Karam asked: 'Ya Rasullulah! Protection for whom?' Hazrat Muhammad sallal lahu alaihi wasalam said: 'Protection for Allah and His Book, for the leaders of Muslims and for ordinary Muslims'. (Tirmidhi volume 2, page 14) It is reported on the authority of Hazrat Tameem-id-Darii radi allahu anhu that on the Day of Judgement whoever comes with five things will enter Jannah. These five things are:

- (a) Allah's protection;
- (b) the religion of Allah's protection;
- (c) the Book of Allah's protection;
- (d) the Messenger of Allah's protection;

(e) the protection of Muslims'.

(Kanzul Aamaal, volume 3, page 226)

FURTHER INFORMATION AND BENEFITS

1. In the above Hadith, Allah's protection means not associating partners with Allah; the Book of Allah's protection means believing in, respecting and acting upon the Quran; the Messenger of Allah's protection means following the Sunnah of and respecting Hazrat Muhammad sallal lahu alaihi wasalam; and the protection of Muslims means that ensuring that Muslims are not harmed by or at loss because of your actions.

(53) HIDING THE SINS OF OTHER MUSLIMS

Hazrat Abu Hurairah radi allahu anhu has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Whosoever removes the difficulty of a Muslim in this world, Allah will remove his difficulties on the Day of Judgement. Whosoever helps a Muslim in this world, Allah will help him on the Day of Judgement. Whosoever hides the sins of a Muslim in this world, Allah will hide his sins in this world and in the Hereafter. Allah constantly helps those who help their Muslim brothers'. (Tirmidhi, volume 2, page 15)

(54) MERCY AND KINDNESS

Hazrat Abdullah bin Amr radi allahu anhu reports that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The One who is Most Merciful shows mercy towards those who show mercy towards others. You show mercy towards those who live on this earth and Allah will show mercy towards you. Kinship is a branch connected to the Most Merciful; he who joins ties with this, Allah will join ties with him and he who breaks ties with this, Allah will break ties with him'. (Mishqaat, volume 2, page 14)

It is reported on the authority of Hazrat Anas radi allahu anhu that: 'Only those who show mercy and kindness will enter Jannah'. (Kanzul Aamaal, volume 3, page 94)

Hazrat Jareer radi allahu anhu has narrated that: 'Whosoever doesn't practice mercy, will not be shown mercy and whosoever does not forgive the mistakes of others, will not have his own

mistakes forgiven and whosoever doesn't repent, will not be forgiven'. (Kanzul Aamaal, volume 3, page 94)

FURTHER INFORMATION AND BENEFITS

1. Allah loves those who show mercy and kindness towards others. Islam has commanded that we show mercy and kindness towards our family, friends, relatives and animals. Islam even says that those animals which we are permitted to kill should be slaughtered in such a manner that they feel minimum pain.

2. The meaning of the second Hadith mentioned above is that those who don't show any kindness or mercy towards others in this world will not be shown any mercy or kindness by Allah on the Day of Judgement.

(55) GENEROSITY

Hazrat Abu Hurairah radi allahu anhu has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'A generous person is close to Allah, close to Jannah, close to people and far away from Jahannum. A tight-fisted person is far away from Allah, far away from Jannah, far away from people and close to Jahannum. Verily, an ignorant, generous person is much closer to Allah than a worshipping, tight-fisted person'. (Tirmidhi, volume 2, page 18)

It is reported on the authority of Hazrat Abu Hurairah radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Generosity is a tree in Jannah and those who are generous in the world will hold on to a branch from this tree (on the Day of Judgement) and this tree will not let go of them until they have entered Jannah. Tight-fistedness is a tree in Jahannum and those who are tight-fisted in the world will hold on to a branch from this tree (on the Day of Judgement) and the tree will not let go of them until they have entered Jahannum'. (Mishqaat, volume 1, page 167)

Hazrat Abu Saeed radi allahu anhu narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Two attributes cannot be found (together) in a Muslim: one is being tight-fisted and the other is having a bad conduct' (Mishqaat, volume 1, page 165)

FURTHER INFORMATION AND BENEFITS

1.The above Hadiths are clear in pointing out that those who are generous in this world will be allowed entry in to Jannah and those who are tight-fisted in this world will enter Jahannum.

2.It must always be remembered that we never know when Allah is testing us, therefore when someone knocks on our door in need of help we should always remember that Allah may be using this person in order to test whether we treat this person with generosity or tight-fistedness.

A Hadith narrated by Hazrat Uthman radi allahu anhu shows the importance of being generous and never turning away someone empty handed:

MEAT TURNS TO STONE - Hazrat Umm-e-Salma radi allahu anha was once presented with some meat and because she was aware of the fact that Hazrat Muhammad sallal lahu alaihi wasalam loved meat she told the house maid to store the meat for when Huzur sallal lahu alaihi wasalam came home. Later on that day a man came to the house in search of food but he was turned away empty handed. When Hazrat Muhammad sallal lahu alaihi wasalam returned home Hazrat Umm-e-Salma radi allahu anha asked the maid to present the meat to Hazrat Muhammad sallal lahu alaihi wasalam. To the maid's astonishment, she found that the meat had turned to stone. Hazrat Muhammad sallal lahu alaihi wasalam instantly understood what had happened and told Hazrat Umm-e-Salma radi allahu anha that the meat had turned to stone because, despite having food (the meat) in the house, she still turned the man away empty handed. (Mishqaat, volume 1, page 166)

(56)TRUST

It is reported on the authority of Hazrat Ibn-e-Abbas radi allahu anhuma that Hazrat Muhammad sallal lahu alaihi wasalam has said: '70, 000 people from my Ummah will enter Jannah without any accountability by Allah. These people will be those who didn't go to pious elders for treatment, weren't superstitious and only trusted and depended on

Allah'. (Mishqaat, volume 2, page 452)

FURTHER INFORMATION AND BENEFITS

1. During times of illness using Quranic remedies and duas is allowed in Islam and turning to pious elders for help from the Quran and Sunnah is also allowed and acceptable in Islam. However, the above mentioned Hadith is directed mainly to those who, despite any hardships, only ever depend and trust Allah. These people understand that asking a pious elder for help is allowed but decide to spend their lives only depending on Allah. It is these people who will enter Jannah without any accountability.

(57) 6 ACTS WHICH GUARANTEE JANNAH

It is reported on the authority of Hazrat Ubaada bin Samit radi allahu anhuma that Hazrat Muhammad sallal lahu alaihi wasalam has promised: 'If you can guarantee me 6 things then I can guarantee you Jannah:

- (a) you always speak the truth;
- (b) if you make a promise, then you fulfil your promise;
- (c) if you are trusted with something, then you maintain that trust;
- (d) protect and cover your bodies;
- (e) lower your gaze;
- (f) stop your hands from carrying out acts of sin'.

(Mishqaat, volume 2, page 415)

FURTHER INFORMATION AND BENEFITS

1. Some of the acts stated above have already been mentioned before as acts which, on their own, can lead to Jannah. However, they have been mentioned together here because in this Hadith Hazrat Muhammad sallal lahu alaihi wasalam has promised that if we carry out all 6 acts then he can guarantee us Jannah.

(58) JANNAH AS A REWARD FOR HARDSHIPS

Hazrat Abu Hurairah radi allahu anhu has reported that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'Jahannum is surrounded by lust and Jannah is surrounded

by hardships'.

(Mishqaat, volume 2, page 431)

FURTHER INFORMATION AND BENEFITS

1. The meaning of this Hadith is that it is fulfilling worldly and lustful desires in this world which leads us to Jahannum and it is dealing with and showing patience during hardships in this world that take us to Jannah.

(59) WEAKNESS AND POVERTY

Hazrat Osama bin Zayd radi allahu anhuma narrates that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'When I was stood at the doors of Jannah, I saw that many of those entering Jannah were those who were weak and poor'. (Mishqaat, volume 2, page 446)

Hazrat Abu Hurairah radi allahu anhu has narrated that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'The poor will enter Jannah 500 years before the rich. Half a day in the Hereafter is equal to 500 years in this world'. (Mishqaat, volume 2, page 447)

FURTHER INFORMATION AND BENEFITS

1. Living in poverty is a test from Allah. Allah is testing to see how much patience a Muslim will practice while facing many hardships. Whoever is successful in this test will be rewarded abundantly in the Hereafter. He will be allowed to enter Jannah 500 years before the rich and 1 day in the Hereafter is equal to 1000 years in this world.

(60) HELPING THE PIOUS

It is reported on the authority of Hazrat Anas radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam has said: 'All those who have been told their final abode is in Jahannum will be made to stand in a line, when suddenly a man from Jannah will pass by them. Some people from Jahannum will shout to the man: "Do you remember me? I used to give you juice to drink". Another will say: "Do you remember me? I used to help you do Wuzu (by bringing water to you)". Intercession on behalf of these people (from the pious man) will lead to these people entering Jannah'.

FURTHER INFORMATION AND BENEFITS

1. Spending time in the company of and helping the pious is beneficial in this world and the Hereafter. If we help these pious people in this world, they will come to our rescue in the Hereafter.
2. On this matter Sheikh Saadi alaihi rahmah has said: 'I have heard that on the Day of Judgement, Allah will forgive many sinners due to the pious'.

(2) GOOD INTENTIONS

It is reported on the authority of Hazrat Umar bin Khattab radi allahu anhu that Hazrat Muhammad sallal lahu alaihi wasalam said that: 'Reward for our good deeds depends on our niyyat (intentions). People are rewarded for their deeds according to their intentions; if one person does Hijrat (emigrates) for the sake of Allah and His Prophet Muhammad sallal lahu alaihi wasalam and another does Hijrat (emigrates) in order to gain worldly benefits, then due to their intentions they will both be rewarded accordingly'. (Bukhari, volume 1, page 2)

FURTHER INFORMATION AND BENEFITS

1. A bad deed is never rewarded, even if it is carried out with the best of intentions. On the other hand, if a good deed is carried out with good intentions then undoubtedly the person will receive their reward in abundance, whilst if a good deed is carried out with bad intentions then he will receive punishment. For example, if Namaaz is read with the intention to obey and please Allah then you will be rewarded, but if it is read with the intention to gain a higher status among other people, you will be punished.

A MARTYR, A SCHOLAR AND A GENEROUS PERSON

In a Hadith narrated by Hazrat Abu Hurairah radi allahu anhu Hazrat Muhammad sallal lahu alaihi wasalam said that on the Day of Judgement the first people to be presented in the Court of Allah will be a martyr, a scholar and a generous person. Allah will name all the blessings He had provided for them all and then ask them how they thanked Him for the provision of these blessings. The

martyr will say: 'I fought for Your Cause until I was martyred, for Your sake'. Allah will reply: 'That is a lie. When you went out to Jihad your intention was not to please Me, you wanted to die as Martyr so that people would call you brave'. The scholar will proclaim that he learned about Islam, passed on his knowledge to others and he recited the Quran for the Sake of Allah. Allah's response will be: 'That is a lie. Your intention when you studied Islam and taught Islam was that people would call you a scholar and your intention when reciting the Quran was to be called a "Qari"'. The generous man will claim that where his help was needed he would help by spending his money for the Cause of Allah. He will also be told that his big-heart and generosity was not to please Allah but to be considered generous by people. Allah will announce that these people wanted to be considered brave, knowledgeable and generous respectively by other people therefore Allah had granted them this wish and allowed them to be highly-regarded in the society that they lived. It will also be declared that these three people have received the rewards that they wanted in the world; therefore there is no reward for them in the next world. Allah will command all three be dragged into Jahannum. (Mishqaat, volume 1, page 33)

It is important to remember that these three people carried out good deeds but it was their intentions that let them down. If their intentions had been to please Allah then they would have gained an abundant amount of reward in this world and the Hereafter.